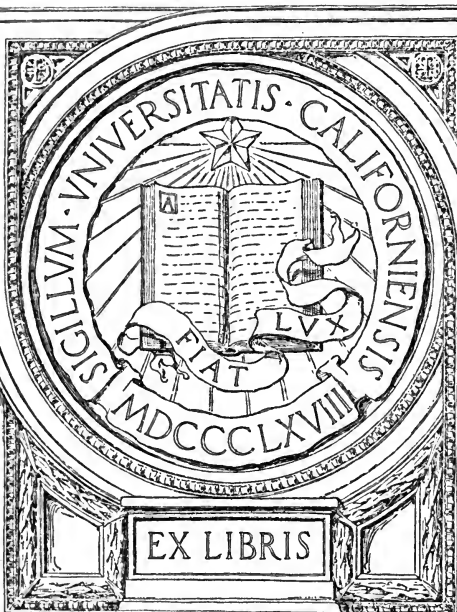




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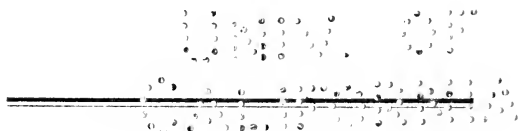
Harriet T. Perci

1907

JUDAH'S LION:

BY

CHARLOTTE ELIZABETH,
11



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track that she had just seen her uncle point out on a chart with the features referred to by Alick, and very attractive they would have been in her eyes had not all other considerations been lost in the paramount one which evidently was omitted in her kinsman's catalogue of anticipated delights. Syria—Palestine—Mount Zion—these were ever prominent to the view of that Hebrew maiden. Gladly would she have trod the whole route, a fettered and blindfolded captive, to have found herself at the end of it within sight of Jerusalem, with permission to weep over its departed glories. Her thought by day, her dream by night, was of the dispersion, the degradation of her people; and while the occasional outbursts of higher patriotism which she could not control were good-humouredly smiled at, and herself regarded as a pretty enthusiast by the members of her uncle's household, she was altogether isolated in the midst of them, by the consciousness that this, the deepest feeling of her heart, was totally unshared. Reading, meditation, and a strict attention to all the prescribed forms of her religion were therefore the elements on which her zeal was chiefly fed: and Esther Cohen, though amiable in a high degree, and universally beloved by all around her, would not have shrunk from, but rather have gloried in, the distinction of being a most rigid and bigoted Jewess.

Her uncle, the younger brother of her deceased father, was, on the contrary, a complete liberal in religion. He came of high lineage among the descendants of Abraham, and certainly prided himself in the unmixed character of his pedigree, which

owned no Gentile intermarriage throughout its long and wide ramifications; but he was, to all intents and purposes, a man of the world, prosperous in a lucrative and honourable branch of traffic, devoted to the pursuit of such advantages as he deemed most desirable for his family, and above all things solicitous to see his people relieved from the pressure of civil disabilities, and exalted to a place in the legislature. Confident that this would soon be the result of the efforts in progress, he had brought up his son with a special view to rendering him eligible for such distinctions; and to this end he had liberalized to an extent by no means approved among his stricter brethren; who considered that their young kinsman might occupy his expected station among Gentile senators and officials without being unmindful of his own peculiar privileges as a Hebrew of the Hebrews.

Nathan Alexander Cohen, however, gave himself very little concern with regard either to the prognostics of his father or the scruples of their friends. Full of animal life, buoyant in spirits, frank, sociable, and impetuous, he found himself possessed of all the advantages that this world can bestow upon its votaries, and sported like a young colt in the wide pleasant field assigned for his pasturage and play. Proud he was to excess; but his pride was quite distinct from that of Esther or his father. Jealousy of his personal honour and privileges formed its chief point; to which he added a nationality quite foreign to the general character of his people; for he deemed it his chief glory to be an Englishman. Vain were

his cousin's indignant remonstrances, and the occasional reprimands of elder friends; the boy had been brought up in a large school, where all religious differences were smoothed down after the most approved fashion of modern indifferentism; and little as his father was suspected of any fanatical attachment to the Mosaic law, the son gave promise of holding it yet more loosely. Extensively as virtual infidelity is eating into the core of professing Christianity among us, it pervades no less deeply the mass of the Jewish people at this day.

Among other things, the name of Nathan had been wholly dropped by the younger Cohen, and that of Alexander, the surname of a Hebrew connexion which had been given him, was shortened into Alick, and thus assisted to Gentilize him. But in one respect he was found inveterately Israelitish, for the contour of his face, its olive tint, brightened into richness by the glow of health and animation, the jet black of his sparkling eyes and hair, all proclaimed what his manners, his education, his habits declined to confirm, that Alick Cohen was decidedly a Jew.

Idle, volatile, and self-willed, he had loitered in his studies: and now, at eighteen, having just been emancipated from the hands of a private tutor, engaged to finish what the school had failed in, it rather puzzled his father what step to take next. A German university was decided on; but circumstances, wherein pleasure and profit were equally concerned, led Mr. Cohen to plan a tour in the East, where a wide field for commercial speculation had opened to him. Alick found no difficulty in obtaining permission to

accompany him; and this gave rise to the expression of envy from Esther, who regarded as most desirable that part of her cousin's anticipated gratifications which he himself scarcely even numbered among them.

The evening before their departure Alick went to pass an hour with a neighbouring family, where he found two or three other guests assembled: his proposed route being alluded to, a young lady whose enthusiasm appeared greatly roused by the subject, asked him if he expected to visit Jerusalem and the surrounding spots! and on his replying in the affirmative, entreated him to bring her some relic from those hallowed places; on which another remarked, 'You had better ask for a sprig from one of the ancient cedars of Lebanon;' And Alick, ever ready to oblige, promised to bring home a choice collection of those venerable trees. When he related this to Esther at home, to his surprise, she burst into tears, exclaiming, 'Do not, Alick, rob our glorious mountain of its few surviving honours, to indulge the childish fancy of a vain Gentile!'

'You are an odd girl, Esther; what can be the harm of taking a leaf or two out of a cluster of crazy old trees?'

'Well, I shall not dispute the matter with you. Nevertheless, Alick, I shall pray to the God of Abraham that before you reach that spot you may have learned to shrink from the sacrilege you now speak of so lightly.'

But there was another in that house besides Esther, supplicating the God of Abraham on the youth's behalf, and with a better knowledge both of whom

she addressed and of what she asked. This was an old Christian servant, truly a Christian, who for her fidelity had been long installed in a sort of demi-official character, an office created for her in Mr. Cohen's household, as overlooker of the linen department, and superintendent of all packing, unpacking, and similar operations, in which she conceived herself profoundly skilled. She was a simple creature, without a particle of this world's learning or wisdom, held in some disdain by the modern domestics for the unsophisticated homeliness of her ways and apparel, but by her harmlessness, good humour and obliging disposition, overcoming all prejudice. She could not even read; for having neglected to acquire the accomplishment in her youth, nothing could persuade Susan it was attainable in declining years, though Alick had frequently offered to stake his best play-things on his success in teaching, if Susan would become his pupil. 'No, no, master Alick,' she would reply, 'I'm too old to learn; and what need of it while you are so good as to read me a scrap of news out of the paper, and Miss Esther a fine tale out of a story-book? It ill becomes the likes of me to set up for a scholar in my old age.'

Latterly, however, a great change had passed on Susan's tastes and feelings. The gospel was introduced into the parish pulpit by a new minister; she heard, believed, and in the midst of her simplicity and ignorance, became wise unto salvation. Newspapers and story-books lost their charm: she preferred to feast her mind on what she could remember

of the last sabbath's scripture and sermons ; but it was only within a week or two that her warm interest had been excited on behalf of the family she loved so well and served so truly.

A sermon had been preached for the Jews' Society, and Susan, with awe-struck wonder, heard for the first time of the privileges, the sins, the chastisements, the hopes of Israel. Her whole soul became wrapt up in the one anxious desire to see her master's household converted to Christ ; and Alick, as he had ever been her chief favourite, now stood foremost in her hopes and prayers. The sudden tidings of his intended voyage, which to her simple apprehension was a stupendous undertaking, beset with perils innumerable, sent her in dismay to the minister, who calmed her fears and soothed her anxiety by putting up a very fervent supplication for the young Jew.

When Alick came to her for the double purpose of ascertaining the state of his packages, and bidding a kind farewell, he was touched by the trembling earnestness of her injunctions to avoid all danger, and to keep away from all bad companions. ' Oh, never fear, Suke,' replied he, ' I know better than to risk my precious neck without cause ; and as for bad company, I shall not disgrace my family by mixing with people beneath me.'

Fain would she have pointed to a higher and purer motive, but she had never yet ventured upon any discourse of the kind with her master's family ; and before she could muster resolution he was called away. ' Good bye, Susan ; take care of your old bones, that I may find them safe and snug in their comfortable

case when I return.' He held out his hand; the faithful creature clasped it between her's, and her feelings broke forth in a scriptural phrase, quoted in the minister's prayer for him, and which she had often since repeated in her own, "The God of his father Abraham, the Angel that delivered Jacob from all evil, bless the lad!" Alick looked at her with some surprize; but he only said, 'Thank ye, Susan; I hope he will,' and bounded away.

The person who had called him was his cousin Esther. Discouraged in her exclusive feelings by those around her, and particularly shy of provoking Alick's bantering drollery, she had repressed many a rising exhortation where she deemed it greatly needed; but now that he was on the very eve of departing on such a pilgrimage, she resolved to discharge her conscience, and to set before him his duty. Accordingly she began by inquiring if he could really proceed on a journey to Jerusalem with no greater emotion than if he were going to Paris or to Berlin?

'Why, no; I don't say that, Esther. Without bringing up useless distinctions in the way you do, one must feel something in going for the first time to visit what is certainly the land of his fathers, though it is not his own.'

'Not his own, Alick Cohen? Who shall dare to say of that land that it is not at this moment the property of every Hebrew on the face of the earth?'

'A very unprofitable property, coz. For any good it yields me, or any business I have with it, I might

just as well point to Sir John's park yonder, and call it mine.'

'If Coleby Park had belonged to your ancestors from time immemorial, and was entailed on you, the sole heir, and had been forcibly taken possession of by a gang of robbers, who held it by mere strength of arm, defying both law and justice, would you not still call it yours?'

'Ay, and soon get it out of their rascally clutches, I'll warrant you. But your simile does not hold good; for the property you speak of, yonder in the East, has certainly been made over by the Great Proprietor above to other tenants.'

'Alas, alas!' said Esther, 'it is too true. Our sins have forfeited the possession, and we shall never, never regain it while remaining thus careless, impenitent, hardened under the Divine rebuke.' Then suddenly fixing on him her eyes, which she had before shaded with her clasped hands, she sternly added, 'It is such as you who stand between the tribes and their inheritance! The very temple of Mount Zion, in all the magnificence of its glory, would not outweigh with you the glitter and the pride of a little wealth, display, and power in the midst of an infidel nation.'

Alick was roused; he darted back a look equally proud and angry as her own, but his eye presently fell beneath the lofty scorn of her's; and with a short laugh he carelessly remarked, 'One must not be too severe with a pretty girl when she gets into "Ercles' vein," by way of variety.'

‘No, cousin Alick, I do not vary, and you know it. My feeling, however suppressed out of deference to those above me, is always the same. A daughter of Jerusalem by right, I never will forego the lofty privileges of that character, though the loftiest of them now be that of weeping over the ruins of Jerusalem, the desolation, the degradation of her degenerate sons.’ She turned away in tears: then again facing him said, with greater animation, ‘You will have a new character to sustain; hitherto you have lived in a charmed circle, where a golden talisman secures you from all that you must shortly expect to encounter. Unless with the honourable name of Nathan you mean to drop and wholly to deny your blood and lineage, you will yet find yourself reviled, taunted, thrust out, trampled upon, in the character of a despised Jew.’

Colouring with anger, the youth haughtily replied, ‘Jew or Gentile, no living man shall dare to despise me.’

Esther shook her head compassionately, ‘Ah, so you think, but time will undeceive you. Apostacy alone can save you from your share of the national curse—the scorn of the Gentile; and I don’t think, Alick, I don’t think,’ she deliberately repeated, ‘that you are yet prepared to stamp that open brow with the foul brand of a cowardly apostate.’

The youth was excessively provoked; but affecting a louder laugh than before, he apologised for not having time to answer her pleasantry, and left her with apparent good humour. Esther almost regretted having pursued so rough a course, when a little manage-

ment might have led to better results; but it was past, and no opportunity presented itself of repairing the mischief. A brief good-bye was all she could interchange with Alick, before he started with his father for the port whence they were to sail, in a ship of the line, for the Mediterranean.

CHAPTER II.

ADVERSE winds detained the ship for some days in the Channel ; after which they coasted leisurely westward, the captain having to communicate with the Admiral at Cove. Every thing in the shape of delay was agreeable to Alick, who found in the sea an element so delightful, and in the sprightly young middies associates so congenial to him, than an order to circumnavigate the globe in that company would have been welcome. Mr. Cohen, who suffered greatly from sickness, had not even made his appearance at the captain's table ; but Alick, a general favourite, had already experienced the hospitality of all the messes ; among which he certainly preferred the gun-room, where, at a slip of table thirty feet long, assembled the gallant array of midshipmen, varying in years from fourteen to more than twice that age, a schoolmaster, two assistant surgeons, and very frequently a warrant-officer as guest. The early dinner-hour of noon allowed Alick to accept the almost daily invitations as to a lunch, though the abundance of choice viands served up usually tempted him to make it a full meal ; and his keen perception of character ensured him endless amusement among such society.

Alick Cohen had never loved study, so far as books were concerned ; but he was naturally of an inquiring

turn, and impressed not only vividly but deeply with whatever was presented to him through the medium of common occurrence or conversation. Far from being deficient either in sense or talent, his mind had remained comparatively inert, more for lack of any suitable stimulant to force it into action than from indolence. At home he had known no wish that could not be gratified by touching a bell-rope; and at school a well-filled purse wrought its wonted effects. The society wherein he had moved was of that polish which wears away, from the surface at least, all irregularities of character; and thus he had been becalmed on the smooth waters of a rich citizen's life, long enough to render the present contrast enchanting.

Some of his young friends in the gun-room were highly bred; a title, more than one Honourable, and several of his own class, ranked among them; but though some affected the fine gentleman, and strove against the infection of their comrades' blunt hilarity, they could not succeed in chilling the genial atmosphere around them; more particularly as such attempts were pointedly put down by the captain and first lieutenant, two disciplinarians of the old school, and still more effectually checked by an individual of subordinate rank; but who, perhaps, possessed more real influence among the middies than any other man on board.

This was the gunner, a fine old seaman, who had risen by sterling merit to that important post, and whose thorough knowledge of his profession, peculiar aptitude for communicating it, and unbounded kindness in affording valuable information, had rendered

him an oracle among the inexperienced officers. He was rough and unceremonious, but never harsh or rude. His broad, honest face beamed with intelligence, benevolence, and manly decision, while his quick eye seemed formed at once to detect and to reprove anything reprehensible. Alick took great note of him, seldom losing a remark that he uttered; for in his heart he had already resolved by some means to enter the service; and the information that any attentive listener might derive from Gordon's general discourse on nautical subjects was likely to prove of material use. The grand feature, however, in the gunner's character he did not comprehend, for Gordon was spiritually-minded; a true, firm, and consistent believer.

The senior midshipman, a disappointed and discontented man, openly broached infidel principles, in which he was covertly supported by one of the assistant surgeons, who prudently refrained from committing himself directly on that point. The school-master, well read in Paley's Evidences, and armed with such Christianity as man may learn from man, constantly met and repelled all serious assaults on revealed religion; but allowed the sneer, the laugh, the banter, to pass unheeded. Gordon, whose constant care it was to uphold the relative authority of each officer in the ship, refrained from interposing when the schoolmaster came forward; but many a rebuke did he administer on occasions when, but for him, the ground would have been undefended. Sharpe, the infidel, was much disliked by his comrades, who relished seeing him wincing under Gordon's lash; and

what between well-merited love, and salutary dread, of the old gunner, the latter enjoyed an exemption from those petty persecutions which too often are the lot of a Christian in his situation.

Alick's Hebrew origin had not been surmised. In the little billets occasionally handed to him he was usually addressed as 'Coane,' and he himself bestowed no thought on the matter. It happened as they were beating off the Cove of Cork that he strolled into the gun-room with one of his young friends, just as the debate was running high between Mr. Sharpe and the schoolmaster. The former, it seemed, had denounced the whole Bible as a tissue of falsehood and folly; while the latter was, with more earnestness than usual, upholding its divine authority. A group of middies surrounded the combatants, of whom one was drawing a caricature sketch, while Gordon was delighting a mere child, just entered as a midshipman, by superintending the carving of a ship's hull with his penknife. Alick took his station in the midst of the listeners.

'All that you have said is vastly fine, Mr. Cowper,' said Sharpe, 'but it amounts to just this; certain predictions appear in the Old Testament, and their fulfilment is recorded in the New; so you make the two parcels of the Bible reciprocally prove each other; whereas I take leave to regard them both as parts of one great forgery, framed so to support one another's pretences.'

'Setting the New Testament aside altogether,' replied the other, 'I refer you to the fulfilment of prophecy in the nations around us.'

'Of which a great deal took place before the prophecies were written,' said Sharpe contemptuously, 'and the rest would have come to pass in the natural course of events, even had they not been so shrewdly guessed at, and, as you called it, foretold.'

'Impossible!' said Cowper, 'no human sagacity could have foreseen the occurrences that have fallen out, exactly as foreshewn in the pages of inspiration. But leaving all others, I will take up one point alone; what think you, sir, of that universal problem, the outcast, miserable, degraded Jews?'

'Why, I think them a pack of very great vagabonds,' answered Mr. Sharpe.

'Undoubtedly they are; the very offscourings of the world, a by-word, a hissing, a scorn, and a reproach; but was not this foretold?'

'Yes, and in the same way I could sit down and write a prophecy that Poland should be dismembered by the Russians.'

'Well, sir, but supposing the Bible to be ever so modern a book as you fancy it, only a few centuries old, still I maintain that the lapse of those few centuries was sufficient, nay certain, in the common course of events, to have obliterated all natural trace of such an outcast race, amalgamating them with the various people of the earth, or exterminating them altogether by the many and severe persecutions that they have undergone. Instead of which, you find no country under heaven without the Jew, bearing the brand of his crime, the curse of God, and the universal contempt of his fellow-creatures.'

'Look at Sharpe, how he is posed and caught,

whispered a middy to another who was leaning on Alick's shoulder.

'Ay,' responded the other, 'fairly caught in the bag of an old-clothes'-man, and Jewed out of his prime argument.' This excited a laugh among those who heard it, and a variety of witticisms were bandied about, all deriving their point from some malicious or contemptuous allusion to the Jew.

Sharpe replied, but Alick heeded not his words: a sensation of wrath and shame, such as he had never before experienced, thrilled through him. The latter, however, predominated for the moment; he felt abashed, crushed beneath a weight of odium the more cruelly bitter because it was wholly free from any personal allusion.. All the epithets of scorn bestowed on his people, and which seemed to be generally admitted by those who heard them as words of course, belonging to himself as one of that despised nation; and he felt that, as a Jew, he must rank in the estimations of companions who now considered him fully their equal, as inferior to the least—ay, probably, to the sailors before the mast. The feeling that overwhelmed the young Israelite was that "sorrow of heart" peculiar to those on whom it falls as a stroke from above. He smothered it in his own bosom, and gladly followed one of the young men who, tired of listening to a subject that did not interest him, went on deck.

When Alick withdrew to his berth for the night, and found himself alone, he strove to avoid all unpleasant recollections; or rather to banish their recurrence after being pretty well stifled in the mirth of an

evening party. Despite all efforts, his thoughts fell into that train, and a new sentiment sprang up in his mind, from which it had hitherto been wholly free—dislike to Christians. ‘It was to prove the truth of his own religion that he dared to speak so insultingly of us,’ thought Alick, as he recalled the purport of Mr. Cowper’s argument; ‘and though those officers care little enough about it in general things, yet being Christians, they all joined in joking and jeering at the Jews. Oh, how mad Esther would have been!’ and he could not forbear smiling, as the remembrance of their last discussion mingled with the picture that his fancy drew of her presence in the gun-room. Sleep soon terminated his cogitations, and at early morning the bustle of casting anchor in the fine harbour of Cork obliterated every unpleasant recollection.

But Alick was not to remain long in this untroubled state: the captain had manned his gig, and gone off to the flag-ship, and the usual laxity of discipline connived at in port gave admission to many strangers. One of the middies, a mischievous lad of sixteen, who had been peering into the numerous boats that surrounded the vessel, and descried in one of them an object likely to afford him some sport, approached the schoolmaster, then leaning on a gun-carriage, explaining some local phenomena to a party of listeners, among whom was Alick, and said, ‘Here, Sir, I have brought you a choice addition to your stock of evidences: you had better keep him to produce on your next discussion with Sharpe:’ and he pushed forward a most squalid little object, of unquestionably Jewish aspect, with a shaggy grey

beard, ragged clothing, and a net of oranges in each hand. A shout of laughter welcomed the visitor, who seemed perfectly at his ease; and one said 'Well, my little Moshesh, vat ish your bishnesh here?'

Sharpe, just then passing, paused, joined in the laugh, and asked with a sneer, 'Which of your prophets prophesied of him, Mr. Cowper?'

The Jew's brow contracted: he evidently felt the insult, but instead of noticing it, held up his nets, proclaiming the cheapness of his fruits.

'Confess you stole them, Moshesh,' said one.

'I did not, upon my conscience, Sir,' answered the man.

'Conscience! a Jew's conscience! what a notable thing to swear by,' shouted another. Alick's blood was beginning to boil: he looked round, as if to single out some object for a burst of resentment, when the gunner approaching, said, 'By your leave, gentlemen, as nobody seems disposed to buy, I will stow away the Jew's cargo. Well, my friend, what are your terms?'

The nets were presently emptied, and Gordon resumed, 'From what part of the world do you come?'

'From Plymouth, Sir: very few of our people visit Ireland, and I am here but for a short time.'

'I wonder at that: it is well known Ireland is the only country that never persecuted your race.'

'They had not the opportunity,' said the Jew with a half grin, 'for we have not dwelt among them.'

'Aye, but what kept you away? The poverty of the country you will say perhaps.' The Jew nodded,

‘Then poverty has been a great blessing there,’ continued Gordon, pointing to the land, ‘since it was the means of preserving at least one nation from the deep curse of afflicting God’s ancient people.’

He spoke the word curse with such deliberate emphasis, and accompanied it with so keen a glance round him, that no one could avoid noticing it.

‘Nay,’ said the schoolmaster, ‘I am no apologist for persecution ; far from it ; it is the feature of a barbarous age, and wholly unsuited to these enlightened times. Still, as the Jews are certainly accursed by the word of the Almighty, I don’t see any particular sin in giving them their share in the troubles of a troublous age.’

The gunner never contradicted Mr. Cowper in public ; he therefore only said, ‘I noticed it, sir, as a matter of thankfulness to the Irish people ; because, though many nations were allowed, in old time, to oppress the Jews for their disobedience, yet all those who afflicted them were heavily judged.’

‘Aye, but that was before their last unpardonable sin of crucifying our Saviour.’

‘I cannot see, Sir, that even that fearful sin is unpardonable ; for Paul the apostle, who was himself a persecuting, blasphemous Jew, bears witness : “And they also, if they abide not in unbelief, shall be grafted in : for God is able to graff them in again.”’

‘Of course ; individuals are sometimes converted ; or at least profess to be so. Some people indeed doubt whether a real conversion from Judaism ever takes place.’

'It never does,' muttered the orange-merchant in a bitter tone.

'No?' exclaimed Gordon, fixing on him one of his most reproving looks. 'Is then the race of Abraham fallen low enough to practise such a base hypocrisy—to acknowledge as God one whom they still believe to have been a condemned and executed malefactor?'

The Jew hung his head: and one of the Middies, throwing himself into an attitude, theatrically exclaimed,

'Now, infidel, I have thee on the hip.'

Other quotations were also applied, in a jesting rather than an ill-natured spirit; and the school-master remarked, 'All this only shews the fulfilment of prophecy, and triumphantly establishes my proof of the divine inspiration of the Bible.'

'It does, Mr. Cowper,' answered the gunner, who appeared not a little moved at the scene before him; 'and blessed be God! it proves still more; for if the threatenings are thus accomplished to the very letter, as we see they are, so shall the promises be. He who has said, "This people have I formed for myself, and they shall shew forth my praise," will yet be glorified in them before the face of all nations. "For the Lord will have mercy on Jacob, and will yet choose Israel, and will set them in their own land." "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit."'

'So, then, you are one of those sanguine people

who expect to see the Jews restored to Palestine?" said the schoolmaster, smiling.

'I hope I am one of those believing people who dare not doubt that what the Lord hath spoken he will surely bring to pass. I heard your argument, Sir, yesterday, with Mr. Sharpe, and what you said could not be overthrown; but while you rested on that point, the present degraded state of Israel, lying under the curse, I look forward to the closing of their day of calamity, and thought upon the promise, "All nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts." I can't despise a Jew, gentlemen,' he added, looking round him; 'I can't add the weight of my finger to the burden that God has laid on him. I know he is a standing miracle of judgment, and I know too that he will, at least nationally, be a standing miracle of mercy. He is a branch of the olive-tree, broken off through unbelief; but I am commanded, "Boast not thyself against the branches." Gentile as I am, I look upon a son of Abraham with respect; ay,' he added, raising his voice, as he saw some of the youths glance laughingly at the ragged Jew, upon whose shoulder he at the same moment laid his hand, 'Ay, sirs, I look upon this poor man with the respect due to a race whom God chose, and blessed, and distinguished among all people—a race that, say what you will, are the aristocracy of the earth; who,'—here a loud call was heard for the gunner; and he hastened away.

'Well, now,' said a good-humoured lad, who had checked a laugh on hearing the earnest tone of Gor-

don, 'well, now, let's do something to keep up the external credit of the aristocracy. Who'll add another to this?' holding up a half-crown, 'to purchase a better coat for this sprig of nobility?'

Several responded to the call; and a good handful of silver was presently collected in the cap of the young man, who held it last to Alick, shaking its contents, and saying, 'Come, Coane, give us a specimen of Gentile generosity.'

'That I cannot do,' answered Alick, as with cheeks of the deepest crimson, and swelling veins, he added a piece of gold to the collection: 'I am no Gentile, but a Jew: my name is not Coane, but Nathan Cohen; and what from you is generosity is simple justice from me.'

He turned away immediately, half glad, half regretful that the confession had been made under circumstances so peculiar. It was, in truth, a burst of nationality that surprised himself when he reflected upon it. 'It is as well, though,' thought he: 'for they would have gone on snarling at our people till some accident betrayed what neither my father or I ever dreamed of concealing, and then they would have remembered their impertinent speeches, and nothing but quarrels could ensue. As it is, I've shewn them that I am neither ashamed nor afraid to speak out: and I suppose good manners will keep them silent for the future. But why was I born a Jew?' he continued, as mortifying recollections crowded upon him: 'or why should such distinctions be kept up among Englishmen? I should not mind turning Christian to get rid of the stigma; but then they

would call me 'a converted Jew,' which is worse still. And, after all, what right has anybody to despise us? we are a wealthy race, and our men are as fine, our women as handsome as the best of them. How such vulgar prejudices can exist among gentlemen, I cannot conceive; at any rate, they must now hold their tongues in my presence.'

And so they did: the schoolmaster assured the young men that it was unworthy the genius of the nineteenth century to keep up such antiquated illiberal prejudices; to which they readily assented; and while some frankly apologized to Alick for the unintentional offence given, others strove by redoubled attention and respect to do away with the remembrance. Still the witlings could not refrain from indulging their leading propensity at his expense; and he was often vexed and irritated by casual discoveries of their jokes. In reference to the gunner's expression, his father was privately called the Duke: himself the Marquess; their little cabin, 'Duke's Palace,' with sundry other ludicrous allusions, very annoying to a proud spirit, which was apt to chafe at trifles.

When next Gordon met him, he touched his cap with one hand, and extending the other, said, 'I honour you greatly, Mr. Cohen, for the avowal you made at such a time, and in such a way. I, for one, never had an idea of your being a Hebrew.'

Alick shook heartily the offered hand, and thanked him for supporting the character of his people.

'I doubt, young gentleman, whether I did that! I only repeated God's promises, and declared my own faith in them. And may I ask, sir, whether you too

are looking forward to the glorious things promised to your race ?'

'Why, indeed, Mr. Gordon, I am so thoroughly the Englishman that I know of no country preferable to that in which I was born—no distinction greater than the citizenship of her great metropolis ; all the privileges of which I hope one day to enjoy, when Parliament has done away with the obstacles that now encumber our path. We shall soon rise above the petty carpings that we now cannot quite silence ; and all these invidious distinctions will be forgotten.'

The old seaman looked at him with compassionate interest : he had much to say, but knew not how to introduce it ; nor did the time or place allow of prolonged discourse. They parted, therefore, Alick proceeding to the quarter-deck, and the gunner remarking to himself, 'What a blessing that fine boy would become among his people if the Lord were pleased to make him indeed a Jew.'

Gordon was not one of those who imagine that a Jew when Christianized must needs be Gentilized also. He had very high, because very scriptural, views of the peculiar privileges secured to the children of Abraham, and which he knew were not annulled but confirmed by their becoming subjects of Messiah's kingdom. He longed to open the matter to Alick, in such a way as to engage his attention, with the purpose of leading him to the feet of Him of whom Moses in the law and the prophets did write ; and he hoped that in the course of their voyage such opportunity would be given.

CHAPTER III.

‘THERE is one thing that I can’t understand,’ said Alick to a Midshipman, with whom he was parading the deck, ‘and that is the rank held by your friend the Gunner. He seems to me to belong to every class, and yet to form a class by himself. Seeing what disciplinarians you are, and how rigidly you all observe the distinctions of rank, it often puzzles me to see this Gordon an exception from all rules.’

‘You are right,’ answered the Middy. ‘The Gunner is individualized among a ship’s company: his office is very important, though more akin to a non-commissioned officer in the army than any other, and attained in the same way. He is a picked seaman of courage, conduct and experience, and so necessary to us that we could not get on without him. Gordon would be a regular character in any situation, but the one he holds is just made for him; and he is thoroughly good-natured. When I was but half recovered from a sharp fit of illness, nervous, restless, and all that, he let me go to his cabin, night after night, and read, talk, or hold my tongue, as the fancy might be, by his cheerful lamp, when all the rest was darkness.’

‘Why is he exempt from the barbarous regulation of “lights out”—at half past eight?’

‘Yes: the Gunner has always leave to burn his till ten.’

‘Nay, then, I must make friends with him,’ said Alick: ‘for you can’t think how I hate the extinguishing system.’

‘Take care, however, Cohen: for he’ll certainly make a Methodist of you,’ said the young man smiling: and then, as if a sudden thought had flashed across his mind, he blushed, stammered, and hesitatingly added, ‘I—I beg your pardon.’

‘For what?’ asked Alick staring: ‘for thinking I could be made a Methodist of?’

‘No, no: only I forgot just then—I—oh, by the way, do you know to-morrow is a royal birth-day, and as there’s a frigate in company, we shall treat you landsmen to a little gunpowder at sea.’

What could put him so out of countenance all on a sudden? was Alick’s mental inquiry: and then the conviction struck him that his being a Jew had recurred to his companion’s mind, in some connection with the word Methodist: probably as being alike terms of reproach. It ruffled him, and produced the usual effect of an increased feeling of estrangement from all around him. Meanwhile a very different conversation, of which he was the subject, was going on in another part of the ship between Gordon and an old sailor, no less devout and zealous than himself, but by no means so partial to the Jewish cause.

‘I can’t see what difference it makes,’ remarked Tom Miller, ‘his being Jew or Gentile so long as he is not a Christian. All you have to do is to seek his

conversion, and then, be his birth and lineage what they may, he becomes Abraham's child, and an heir according to promise. That's my mind, Gunner.'

'In one sense, I agree with you, Tom; as regards the spiritual privilege, we are all equal. Sinners alike by nature, lost and ruined: saved alike, wholly and entirely by grace; in which salvation there is no difference put between us, God purifying our hearts by faith. Children of wrath together, lying under the curse, until we receive together the adoption of children, becoming equally heirs of God, and joint heirs with Christ.'

'Ay: what a wonderful work is there,' said the old sailor; 'choosing such wretches as you and I, taking us out of the mire, from the dunghill of sin, and exalting us among the princes. Glory be to redeeming grace!'

'Amen, brother! And now, having agreed in this, let us look a little farther, and we shall see that even in a family of children where all are to inherit property, there is a distinction belonging to the elder, and this I claim for the Jew. You know how Paul, having shewn to the Romans the universal sinfulness of our race, and that the national privileges or superior knowledge of the Jew will not save him, puts the question, as from one taking your view of the matter: "What advantage then hath the Jew, or what profit is there in circumcision?" and replies to it, "Much every way;" going on to shew that the unbelief of individuals could not make the promise of God of none effect. For, Tom, they are still beloved for the fathers' sakes.'

‘ You don’t mean, any how, that an unbelieving Jew will be saved for the fathers’ sakes?’

‘ No, Tom, no. I speak of Israel as a nation, now a sapless trunk indeed, blighted and naked, and to all appearance dead: but for the sake of the root, which was holy before God, he will once more cause life to circulate, and the old tree to put forth leaves and branches yet again; ay, and such branches too as shall overshadow the whole earth!’

‘ Well, I shan’t argue with you, seeing I have not half your knowledge, Mr. Gordon; but my poor prayers are offered for yonder dear boy, that he, at any rate, may grow up as a young plant in the courts of the Lord’s house.’

It was the peculiar trial of the good Gunner to meet with very few, even among enlightened Christians, who could enter into his views respecting God’s declared purpose towards his ancient people. Those views he perfectly well knew to be scriptural; but he also knew that their reception was by no means necessary to the spiritual well-being of a believer: though again he was aware that to overlook any plainly revealed truth, cannot be well-pleasing to Him who has given us no idle or unnecessary words to perplex us. He rather loved, when with his fellow-Christians, to be building themselves up on their most holy faith in things absolutely essential, than to be engaged in controversy on matters that were not so; but seeing how manifestly the reception of these truths quickened the zeal and heightened the enjoyment of such as were enabled to perceive them, he could not altogether keep silence. The feelings with which he regarded the in-

teresting young Israelite on board were probably strengthened by being pent up within his bosom, and certainly were prepared for an explosion on the first opportunity.

The day noticed as a royal birth-day was also the Christian Sabbath; and Alick, who had never witnessed the sight of a ship's company assembled for divine service, readily accompanied the superior officers on their round of inspection at divisions. The clean, handsome, healthy appearance of the men, their becoming deportment, and all the beautifully-ordered arrangements, down to the graceful disposition of the Union Jack, throwing its thick folds over the grogtub and log-board that formed the pulpit, all attracted his admiration; and he sat, a quiet, if not an interested auditor, during the hour of prayers.

The first lesson for the day was that sublime portion of Scripture, the 23d and 24th chapters of Numbers. It arrested his attention more than once, by the repeated mention of Jacob and Israel, and the abundance of the reiterated promises: but such was his ignorance of every thing connected with the Bible, that he did not know it formed a part of the ancient Scriptures; much less that it was the writing of Moses. At one time he caught the old Gunner's eye fixed alternately upon the reader and on him, with such an eagerly-animated expression, that it made him anxious to know what might be the reason; he listened, and heard the words, "God brought him forth out of Egypt; he hath, as it were, the strength of a unicorn: he shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his

arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee."

The wind was whistling among the sails, which induced the chaplain, whose feelings did not appear to be so much roused by what he was reading as those of some of his auditors were, to elevate his voice considerably, while uttering this passage; and a perfect lull of a few moments occurring at the same time, gave strong effect to the concluding words. Some who remembered the Gunner's expression a day or two before, when the poor Jew was on board, could not help stealing a look at Alick, who was an object of more interest, perhaps, than any thing else among them. Service being concluded, a general stir took place, for, in honour of the day the royal standard was to be hoisted, and saluted with twenty-one guns.

A light, fresh breeze was stirring, the sun shone brilliantly; and the sails, whitened by a morning shower, looked, as Alick remarked, like the plumage of a swan, as the noble ship rolled gracefully through the waves. While gazing upwards with admiration at the beautiful contrast between a very deep blue sky and the snowy canvas outspread to catch the breeze, he suddenly beheld what is ever dear to the heart, and glorious in the eye of a Briton, the magnificent standard of England, unfolding its gorgeous blazonry in glowing contrast to both, and casting a ruddy gleam upon the water beneath. There was something in the very act of unfurling this flag at sea, that together with the splendid effect produced, transported Alick to a fit of enthusiasm. He took off his hat, and loudly

cheered the flag. The first lieutenant passing at that moment, touched his shoulder, saying with a smile, 'A little patience, Mr. Cohen: wait for the salute.' This was presently given: the thunder of the guns, the wreathing of the light blue smoke, as it rose and curled away; the strong vibration of the ship's side against which he leaned, and the loud, long, measured cadence of three hearty cheers, given at the full pitch of some seven hundred manly voices, altogether kindled the fire of Alick's spirit, as it had never been kindled before: he was in the height of that enjoyment which to a young and ardent mind outweighs all that wealth and power can bestow. He wanted but one thing—he longed to trace a fellow-feeling somewhere; that he might be tempted to speak out the delight which swelled his heart; but he was alone; no one just then beside him, nor did any body appear to be at all excited by what occasioned him so great emotion. Again he gazed upon the crimson flag: and presently was greeted by the loud cheerful voice of Gordon, abruptly exclaiming, 'Ay, Mr. Cohen, there floats the Lion of Judah.'

'The Lion of England, I suppose you mean,' said an officer somewhat sharply, who had caught the remark as he passed.

'The Lions of England, Sir, and the Lion of Judah also, I believe,' answered the Gunner, touching his cap, 'I have heard it so remarked, and by one well read in heraldry.'

'Holloa, Sharpe!' cried the other, 'come, here's this fellow Gordon making Jews of us all!'

'Pardon me, gentlemen,' said the Gunner, as se-

veral gathered round at this summons, 'I believe you will find on examination, that the arms of England contained only two lions, until our Richard the first added a third, after his conquest in Palestine, and that third lion he probably adopted as the well-known standard of the country where his greatest exploits were performed, and a chief type of Him, "the Lion of the tribe of Judah," whose cause he professed to uphold against the infidel Saracens.'

'This is all conjecture,' said one of the gentlemen, laughing, 'and a very wild conjecture too.'

'So it is,' observed another: 'and yet I have known grave volumes of history founded on conjecture more improbable than this.'

A great debate followed, embracing various topics of history, heraldry, and other matters, to which neither the Gunner nor Alick staid to listen: the former proceeded to his post; the latter went and leaned over the stern, watching for the glancing reflection of the banner on the silver spray.

'Judah's Lion!' thought he; 'what a strange idea that is; and yet I don't see but it may be perfectly correct. Richard bore the title *Cœur-de-lion*, and might, in consideration of that distinction, clap a third lion upon his shield. He might, to be sure; but on the other hand, how very natural it would be that he, who became by his conquests lord of Palestine, should incorporate that trophy with his own. Judah's lion!' he again repeated, chuckling as the thought arose, 'if so, why England fights under our banner—she may point to the standard of the despised Jew, and say, "In hoc signo vinces." I'll go

this very night to the Gunner's cabin, and get some further information from him. 'Twill be better at any rate than turning into bed at such an unreasonable hour.'

And Alick, happily for him, kept his resolution. No sooner were the lights extinguished, than he proceeded to the snug little cell, tapping at the door, and being told to walk in, found the Gunner seated at a small table, with a large book before him. 'I beg your pardon, Mr. Gordon: I won't interrupt you, as you are reading.'

'Reading or not, you don't interrupt me, young gentleman: I am delighted to see you here.'

'May I sit with you a little while, Mr. Gordon? May I ask you a few questions about the Lion?'

The Gunner sprang from his seat, bolted the door, and said in a voice that faltered with suppressed emotion. 'As long as you please you shall sit here, and nobody shall interrupt us while we talk, as by God's blessing, we will talk'—and he clasped his hands together as he leaned them on the Bible—'on the most stirring, the most glorious of all subjects—"the Lion of the tribe of Judah!"'

'You are very fond of our people, Mr. Gordon,' said Alick, smiling.

'Sir, I owe to your people more than my life: I owe to them this book, the writings of Moses and the prophets, who were all Jews; the writings of the Evangelists and Apostles, who were all likewise Jews: and through them the knowledge of my Lord and Saviour, the King of the Jews, God over all, blessed for ever!'

This was more than Alick Cohen could understand: but he did not mean to enter into any theological discussion; therefore he only said, 'I am glad you love us, Mr. Gordon, and I'm sure I love Christians; at least such as you are. But now about the Lion on the standard, and king Richard adopting it.'

'You heard this morning all I knew of that,' replied Gordon. 'My small stock of information was soon communicated. I saw you looking at the royal standard, with feelings that I very well understood; for I have served under that flag, Mr. Cohen, ever since I was a little boy—a little cabin-boy, blacking the officers' shoes: for though, by the goodness of God, I have risen to a responsible and respectable station, and am treated so kindly by gentlemen born and bred, yet, sir, I sprang from very humble parents, the poor of this world, only rich in faith, who could'nt have afforded me the means of learning to read. I came first on board a ship, hoping just to pick up a few crumbs of biscuit by doing any menial work—an honest little vagabond, afraid to steal, and ashamed to beg while my small fingers could work. But you see, sir, I have had a good Master to serve, and after some hard rubs, he has brought me to honour, as I may call it. And now Mr. Cohen, I advise you to serve the same Master, who will be equally gracious to you. To return to the standard, as I said, I saw you looking on it, with the heart of an Englishman; and perhaps not knowing that it had its commendation to the heart of an Israelite too.'

'I was quite ignorant of it, indeed: and I should like to know more about our old Lion.'

‘You remember,’ said Gordon, ‘how your great ancestor, Jacob, blessed his twelve sons, the heads of the twelve tribes, before he died ; and the particular mention of the lion in Judah’s blessing ?’

Alick did not remember, because he did not know a word about it ; however, his curiosity was excited, and he said, ‘To tell you the truth, Mr. Gordon, I have been rather a bad student. I read what was put into my hands, but never gave proper attention to it : so though I may have seen it all before, any thing you see good enough to tell me will be as new to me as if I had not.’

‘Well, come here, and look at this page, where the whole is related by your great Lawgiver, Moses.’ He turned to the forty-ninth chapter of Genesis, and saying in a low but distinct voice, ‘May the God of Jacob bless it to our souls for Jesus Christ’s sake,’ he pointed out the eighth verse, requesting Alick to read it, who, colouring with a feeling that he could not define, began, “Judah, thou art he whom thy brethren shall praise, thy hand shall be in the neck of thine enemies, thy father’s children shall bow down before thee. Judah is a lion’s whelp : from the prey, my son thou art gone up : he stooped down, he couched as a lion, and as an old lion ; who shall rouse him up ?” Alick here exclaimed, ‘Why, we heard that in the morning.’

‘Yes : but not in the same part of the book ; we will see to that presently : go on, if you please.’ Alick resumed.

“The sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come ;

and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk." This is prose, but really I never read poetry so beautiful, Mr. Gordon. The sceptre is departed from Judah, alas!—and that sigh was the first Alick ever gave to the desolation of his people—but I don't know who Shiloh is. In fact I feel I am shamefully ignorant of things I ought to know. Please to tell me, Mr. Gordon, who is Shiloh?

As the boy turned his bright eyes on his companion, the expression of humility, submission, and earnestness upon his ingenuous countenance so touched the warm heart of the old christian sailor, that for the moment his voice failed him. He pointed upwards, and then said, 'Pray that you may know him.'

Alick dropped his eyes, looking disappointed, and Gordon resumed, 'I will point out something remarkable to you. These words spoken by Jacob could not be known to that heathen idolater Balaam, when the king of Moab sent him to curse Israel; yet see how similar are the terms he uses; in fact the same;' and he turned to the twenty-fourth of Numbers, pointing out the 9th verse, "He couched, he lay down as a lion, and as a great lion, who shall stir him up?" 'That is singular,' said Alick, 'how do you account for it?'

'By the fact, that both spake as they were moved by the Spirit of the Lord; Jacob willingly; wicked Balaam against his will: and this not only confirms the prophecy, but makes it doubly observable.'

‘That’s true. Do you see, too, it is said here that he, that is Jacob, “hath as it were the strength of an unicorn.” The unicorn also is in the royal arms of England.’

Gordon smiled, delighted at finding the youth thus interested. ‘I never thought of the unicorn before, I acknowledge, but your remark is true. And now see another prediction of Shiloh: “There shall come a star out of Jacob, and a sceptre shall rise out of Israel;” this star, this sceptre is Shiloh.’

‘How can that be?’ asked Alick quickly. ‘The sceptre was to depart when Shiloh came: how then can Shiloh be a sceptre.’

‘I’ll tell you,’ said Gordon, with increased animation, ‘and oh, what a privilege it is to tell you things on the knowledge of which depends the salvation of your immortal soul! This sceptre of Jacob—’

Before he could add another word, a rap at the door was followed by a summons to attend the first Lieutenant immediately. Gordon’s countenance had never looked so clouded, as it did on hearing this; he rose heavily, and Alick said, ‘Never mind: you’ll let me come another time, I know, and then you can tell me more of this. I am very, very much obliged to you, Mr. Gordon, indeed I am. I’ll try to become a better scholar, and at all events I’ll never rest till I find out all that is to be found out about Judah’s Lion.’

‘Dear boy!’ thought the Gunner as he hastened upon deck, ‘you little know how true a word you have spoken. Rest, indeed, can never be yours till you come to a right acquaintance with the Lamb that was slain—“the Lion of the tribe of Judah?”’

CHAPTER IV.

MAN's enmity against the truth is the most active principle within him. He may affect to despise, but in reality he fears while he hates it, and stoutly resists every accession to the ranks of true believers. He that is born after the flesh, naturally desires to persecute a brother born after the Spirit; and there was no exception to this rule on board Her Majesty's ship —; though as yet the pious Gunner had not experienced its operation, beyond a few petty annoyances, which he scarcely felt.

But who with impunity shall stretch forth the hand to unwind the web in which Satan holds captive a lost sheep of the house of Israel! Judaism, the shell wherein lies, concealed and useless to its possessor, the rich kernel of the gospel, and Popery, the worthless husk from which that kernel has been privily eaten out, are the objects of his peculiar vigilance. To reveal to the Jews the undiscovered riches, and to the Papist the unsuspected hollowness of what he grasps, is to shake the pillars of that throne whereon the Prince of darkness sits; for well he knows that the restoration of Israel and the destruction of Popery are the appointed signals for fettering him in the bottomless pit.

Sharpe the infidel was a ready tool in the work of

hindering the truth. He really dreaded no man on board in an argument except Gordon, for he alone wielded the sword of the Spirit against him. The only instance in which he had been effectually silenced by the learned but unenlightened schoolmaster, was, when the latter appealed to the state of the Jews as a living testimony to the verity of God's word; and the way in which Gordon followed it up increased his annoyance. He noticed, with sullen dislike, the growing cordiality between the Gunner and Alick Cohen, and without caring a straw whether the boy continued a Jew or became a 'Methodist'—for Mr. Sharpe, like many better and wiser people, fancied that in becoming a Christian a man must cease to be a Jew—he resolved to make it an occasion for punishing the objects of his malice.

He easily managed to convey to Mr. Cohen some hints on the unsuitableness to his rank in life of the intimacy his young son seemed disposed to form; with an assurance that if allowed to continue it he would be seduced, not merely from the religion of his fathers, but to join a sect so extremely bigotted, narrow-minded, and despised by all sensible people, as to become a scoff among respectable Christians. This exceedingly alarmed Mr. Cohen: he sent for Alick, and bestowed on him a reprimand for losing sight of his station in society, and without making any allusion to religion, prohibited him from further acquaintance with the warrant-officer, in whose cabin he heard he had been sitting after the lights were out.

'That was the very reason, father,' said Alick, who had no desire to put it on any other footing. 'Do you

blame me for availing myself of a good candle, instead of going to bed at nursery-hours?

‘You are not obliged to go to bed; ’tis very pleasant on deck in the evening.’

‘I’m walking the deck all day,’ said Alick, fretfully; ‘and a little quietness at night, without being shut up wholly in the dark, I may surely enjoy.’

‘Nonsense! you have companions of your own age and rank, every way suitable, and may be well content to do as they do. Hold no further intercourse with this Boatswain, or whatever they call him; and remember it is but for a short time. You will soon be ashore, and may burn candles all night: and all day too, if you please.’

Alick smiled: his father’s good-humoured way of speaking had always influenced him more than any principle of obedience would have done; and he resolved to follow his own inclination without ‘vexing’ a parent whom he loved, by open rebellion.

Meanwhile Sharpe, having satisfied himself that Mr. Cohen would not sanction any farther intimacy between his son and the Gunner, went to the first Lieutenant, who was on deck; and Sharpe was glad to perceive the Captain so near as to be within hearing. He mentioned to the Lieutenant that their worthy passenger was made exceedingly unhappy by discovering that Gordon, whom every one knew to be a fanatic in religion, was tampering with his son’s creed. ‘A Jew,’ continued he, ‘feels his disadvantage among so many Christians: but he is really a gentleman, and as such’—

‘Of course, of course, Mr. Sharpe,’ interrupted the

Captain; and Sharpe, seeing his words had produced the desired effect, touched his cap and retreated.

Gordon was summoned, reprimanded, and informed that any farther interference with the young gentleman would be considered an act of insubordination, and treated accordingly.

'Alas!' thought the Christian sailor, as he slowly withdrew, 'how many are the foes that rise up against Israel! Must I withhold my hand from a work brought to me in a way so remarkable and unexpected? I can't think it a part of my duty to obey this order: there's nothing in the articles of war to authorize it; and if I suffer unjustly, not for a breach of duty, but for righteousness' sake, I lose a little worldly profit and credit, but not the blessing of the Lord.' Raising his eyes, he saw Alick among the rigging, laughingly exulting in having, by his superior agility, outstripped a fat, titled Middy in a climbing race. 'The noble boy! No, I won't give him up: I won't,' repeated the Gunner, stoutly.

But the next day Alick, watching an opportunity, eagerly accosted him. 'Mr. Gordon, hush! I'm forbidden to speak to you; so tell me when and where I may do it without fear of discovery.'

'Who forbade you, Mr. Cohen?'

'My father.' The Gunner's countenance instantly fell, and he looked so distressed that Alick anxiously continued. 'It is all through the malicious spite of some blackguard or another—very likely that Sharpe; and though I won't displease my father openly, it shall not hinder my talking with you as much as I can.'

'No, Mr. Cohen: the law of Moses, or rather of

God, the law which Christ came not to destroy but to fulfil, the immutable law of the ten commandments, bids you honour your father and your mother. Obedience to parents is a duty that none may neglect. Your father commands, you must obey.'

'But this command was unjust and unreasonable; besides, I see no cause why I should be in leading-strings to anybody. I'm old enough to think for myself.'

Gordon drew a small Bible from his pocket; and turning to the twenty-first chapter of Deuteronomy, requested Alick to read the eighteenth and three following verses, saying, 'That command was given to your father.'

The youth read it in silence; then turning rapidly over the leaves of the volume, and glancing at the title-page, he, suddenly looking up, said, with a manly bluntness that had more than once struck the Gunner as characteristic of growing decision—'Mr. Gordon, I wish you would lend me this book.'

'Lend it you! Ay, that I will: and I'll lend it you till you have read every word in it, and can say you have no more use for it: which will not come to pass till the Lion of the tribe of Judah take to him his great power and comes to reign. The book is yours, Mr. Cohen: read it, and all the treasures of wisdom and knowledge are yours.'

'But now,' said Alick smiling, 'suppose Papa catches me at it, and says, "I forbid you to read it," what shall I do?'

'Obey God rather than man. You must obey your parents, because God has commanded it: but if they

order you to do anything contrary to his command, they do away with their own authority which is founded on his command.'

'And does God command me to read this book?'

'He does, sir, as you will soon find if you examine it. The five first books, the Pentateuch, or books of the law, were written by Moses himself: and every king of Israel was required not only to read, but with his own hand to write out the law as there given. At this day it is read in your synagogues, and held in the deepest veneration.'

'What! is this the law, the Torah of our people? I had no idea of that. Will it tell me any more about the Lion of Judah?'

'Everything, if you will but pray to have your eyes opened, and your understanding enlightened: and now farewell, Mr. Cohen; my dear young friend, I hope I may say. No farther conversation must we have; but I'll pray for you day and night, in the name of the King Messiah, the Lord Jesus Christ.' And he turned away, scarcely able to restrain his tears, but rejoicing in heart, while Alick, after warmly shaking his hand, pocketed the little Bible and walked off.

'How sinful I was,' thought the Gunner, 'to doubt that everything would be better ordered than I could have devised or dreamed of. There he has got hold of the great scripture principle of obedience; and his poor blind father, in depriving him of such a broken cistern as I should have been, has put him in the way of drawing direct from the fountain of living waters. I dared not hope I should persuade him to accept a Bible, and he has asked me for it!'

Sharpe, who expected a very different expression of countenance, was sorely perplexed to see Gordon look so contented, and even joyous. He narrowly watched to detect any clandestine doings, but in vain. Nothing of the sort took place; the only dissatisfied countenance that he saw was in his looking-glass: all against whose peace he had practised were pleased and happy.

Alick first found, and re-perused the prophecy of Balaam; and then resolved to read the book regularly through. This was not an easy task on board ship; and as his father overcame the first effects of the sea, he kept him much with him. We all know how many ways Satan has of hindering the study of God's word; and no marvel if poor Alick experienced many an interruption. Reading as opportunity served and inclination prompted, he had just finished the book of Genesis, when they neared the straits of Gibraltar; and thenceforward he had no eyes or thought, save for the look-out. They soon anchored in the noble harbour of Valetta, and disembarking, took up their temporary abode; the ship being detained for the next packet, which was expected soon, with dispatches from Malta.

Here Alick was destined to encounter the grand stumbling-block of his people, against which Gordon had intended to warn him. Strolling about with one of the Middies, the day after their arrival, he descried at some little distance a long line of procession, persons robed and cowed, bearing banners, and what greatly surprised him, lighted tapers that glared with a strange sickly aspect under a brilliant sun. Before

reaching them, the procession turned off into a cross street, and Alick asked his companion what it was. 'The host, I suppose, by the manner in which the people revered it. By the way, if ever you meet it, be sure to take off your hat, and stand still till it is past.'

'With all my heart: but why?'

'Why! because every-body does; that is, all Christians do, and I suppose all other people.'

'I have seen many processions in London,' observed Alick: 'but, except to cheer the Queen, or the Duke, or some big-wig, I never took off my hat.'

'They don't carry the host about in London,' said the Middy.

'Well, but what is this host? What is it made of?'

''Tis made of a wafer, but they think it is God.' Alick stared most wildly at his companion, who, feeling his deficiency in theological learning, changed the subject. However, the young Jew questioned his father about it in the evening, who carelessly said, 'Most of the people here are Catholics, and their religion is more openly professed than in England, where liberality holds a very slow march. We have nothing to do with it, Alick; but as a matter of good-breeding and policy, we must show the same respect to it that others do.'

'Well, but, father, explain to me what this host, or wafer, is.'

'A thin cake, I believe, which the priest, by speaking some words, pretends to turn into the body of Jesus of Nazareth, who was crucified with others, as

a malefactor, nearly two thousand years ago, and whom the Christians call their God. Therefore they worship the wafer, or host.'

Alick made no reply: in reality he was enraged. The little he had read of the Scriptures had impressed him with high and reverential views of the Creator; and with a feeling approaching to filial appropriation of the God of his father Abraham. He had a vivid imagination, a conception of the beautiful, and still more of the sublime; and all that Gordon had said tended to enlarge his apprehension of the great power and majesty of the Most High. His father's statement seemed to imply a double profanation, that part which concerned the wafer being equally monstrous in its absurdity as blasphemous in its impiety: and the whole absolutely irritated him against Christianity to a degree that surprised himself. He recollected having been arrested by a verse addressed to Israel, when turning over the leaves of the Bible, which he thought bore on this point: and locking himself up, he took out the book, and soon found it in Deuteronomy iv. He read the chapter with wonder and delight, until coming to the twenty-seventh verse, he found, "And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there shall ye serve gods, the works of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." Here he started up, and exclaimed aloud, 'Never! God of Abraham, I never will. Scattered we are, and few in number among these heathen, but never will I be guilty of such a vile sin! Call a wafer Je-

hovah, and bow down before it! Why the bare idea is enough to bring a judgment upon me. What fools these Christians are, to circulate a book that shows their wickedness in such a strong light. Only for this book, I might have done as they do.' He read no farther, but carefully restoring the volume to its hiding-place, he lifted up his hand to heaven, and solemnly repeated, 'I never will!'

Next day he went out, with a young military officer, and had not proceeded far when they descried a procession approaching, more showy than the former, with a richly-gilded canopy held aloft. 'Here comes the host,' observed the officer: 'now we must be on our good behaviour, and salute it.'

'I'll be hanged if I do,' said Alick.

'Pho, you must: 'tis a necessary piece of civility that everybody shows.'

'I am a Jew; and I will not disgrace my religion.'

'And I'm a staunch Protestant, and ashamed to yield, I confess: but really we must. Or, stay; shall we go into this shop, and so avoid it?'

'You may,' replied Alick, quietly.

The young man misunderstood him; and supposing he would follow, immediately turned into the cigar-shop; and to be further out of the way, walked straight on, to the very back: while Alick coolly pursued his path along the street, and met the procession in a more open space. Every head was uncovered; several poor people knelt; all showed respect to the idolatrous abomination: but like Mordecai in the presence of Haman, young Cohen remained erect, and covered.

'Take off your hat!' shouted the people who had congregated there, some in English, some in Italian, and various other dialects. 'You had better take your hat off,' whispered a gentleman to Alick, in a friendly, persuasive tone.

'You had better put yours on,' was the retort. Menaces followed: the host was now just on a line with him; several hands were raised, and one brawny fellow struck the hat from Alick's head, who catching and instantly replacing it with his left hand, at the same moment knocked the assailant down with his right, who fell so near the feet of a torch-bearing friar as to endanger the upset both of himself and his flambeau. Great tumult ensued: and Alick was being very roughly handled, when on one side, the young military officer, and on the other two or three of his late shipmates, ran up, and with the help of some bystanders, who in their hearts admired the boy's spirit, succeeded in extricating him without further violence. He had however, severely sprained his ankle, and was scarcely able to walk back to his quarters, where Mr. Cohen slightly reprimanded his illiberal conduct, and secretly congratulated himself on being the father of such a fine fellow, who, when a little sobered down, would doubtless shine in the world.

Such scenes sometimes occur in Malta, and other places where, while naval and military men are compelled either to violate their pledge of obedience to earthly powers and forfeit their commissions, or to transgress the law of God by an act of idolatrous homage to an accursed thing,—a private Protestant

is occasionally found sufficiently bold in the faith to defy the consequences of refusing it. But this was the act of a Jew: and it spread through the place with numberless additions.

In the evening, while Alick reclined on a couch, for the repose of his bandaged ankle, a lofty personage entered, whose countenance at once proclaimed his nation, while his picturesque costume, more Asiatic than European, though not altogether so, and the beard that with jet black curls almost concealed the lower part of his face, struck the youth with mingled surprise and curiosity. He looked round for a moment, while Mr. Cohen rose with his accustomed politeness, and returned his courteous salutation; then advancing to the sofa, he said, in English, but with a very foreign accent, 'I am a stranger in Malta; but tell me, is this stripling the son of Israel who dared to brave the rage of assembled Gentiles rather than humble himself before their idol?'

'Yes, sir,' answered Alick. 'I know no God but the God of Abraham.'

The stately Jew spread his hands over his head, pronounced a blessing in the Hebrew tongue, and sat down beside him.

CHAPTER V.

It has already been noticed that Mr. Cohen's object in Alick's education, was to fit him for legislative and other functions of public life, where national peculiarities would be laid aside; or rather his nationality as a Jew altogether merged in his English citizenship. The general state of those among whom they principally associated, was that of a money-getting and money-loving race, who held their own particular religion much as the same class among nominal Christians do, that is to say, as a mere accident—they happened to be born in such a communion, just as they happened to be born when periwigs were out of date; so they neither wore periwigs nor abandoned the creed of their fathers. Taking it for granted that others held their religious profession by the same loose tenure, they were perfectly content to let them retain it; and were far too well-bred to make it a matter of animadversion; far less did any idea of building personal objections upon it enter their minds.

The only instance in which Mr. Cohen felt as a Jew, was in reference to his poor brethren, the lower class of Hebrews in London; and many a time did he, as a Jew, address them in language of warm remonstrance, and speak of them to others in that of severe censure, and almost downright repudiation.

He could see no reason, he said, why a people of most unquestionable antiquity, once the glory and dread of the whole earth, and still the most wealthy of all, should forget their proper position, and submit to be classed with the least respectable of those among whom they dwelt, their equals or inferiors. On this point he was eloquent; and what was far more, he really laboured to reclaim some with whom his business brought him into contact, by appealing to what he supposed to be their strongest feelings, but in vain. Poor Cohen did not know, he would not search into the Book and read, that his race was doomed to this fate; that to be a proverb, a by-word, a hissing, an astonishment among the nations, was the penalty denounced on them for aggravated transgressions, until they should turn again to the Lord who smote them. Sometimes he was reminded by his more consistent brethren that their people were scourged for their sins, and scattered because of their transgressions as of old: but this he regarded as a mere excuse, unworthy of rational beings; and persisted in believing that an effort on their part would at once raise them to a level with their fellow-subjects; 'and above the level,' he added: 'for half the ingenuity that they now practise, would, if properly directed, soon overstep all competitors, and give them the lead in every department of honourable industry.'

Such language Alick had often heard from his father's lips; and that he did not immediately forget it, was owing to Esther. She would sit in profound silence, her head bent over her embroidery or painting, to conceal from her uncle the varying colour of

her cheek, and the displeasure that her frequent frown betrayed; then, when alone with Alick, would give vent to expressions that amused him greatly, claiming such high honours and privileges for the most degraded subject of Mr. Cohen's complaint, that the youth would say, 'Well, Esther, I am happy in being a Jew, or you would not allow me to loll in my chair in your august presence. If all trades fail, I have only to mount a greasy beard, and shoulder an old-clothes bag, and then instead of falling I shall positively rise in your estimation.'

It had never yet been Alick's lot to meet with one among his own people who took the view that Gordon did of their real position; but there was something in his secret mind that responded to it. He had begun to think that Christianity—such as it appeared in Gordon—was a refined and elevated species of Judaism, and under this impression he was prepared to read the New Testament with an unprejudiced, inquiring mind: but the view that he had now taken of a system that falsely usurps the name of Christianity, and under pretence of honouring the Lord, degrades him more effectually than the utmost blasphemies of an open enemy can do, made him recoil as from the brink of a precipice; while the total absence of sympathy on all sides, was a burden to his ingenuous disposition.

When the strange visiter, whose aspect very much prepossessed him, had made some kind enquiries into the extent of Alick's hurt, he returned to Mr. Cohen, and asked after the welfare of their brethren in England.

‘Nothing material has occurred among them,’ replied Mr. Cohen: ‘but may I ask how long it is since you were there?’

‘Never: I have not been in England.’

‘No! you speak the language well.’

‘I have been much used to traffic with Europeans, and learned many languages: English among them.’ Then turning to Alick, he said, ‘Thou hast been well taught, my son, in the law of our holy commandments, abhorring the idolater. Cursed be he!’

Alick heartily assented; but his father frowned. ‘Where he has been taught I know not: no such lesson of illiberality, no such bigotry and intolerance, can have been learned under my roof. They are wholly subversive of good citizenship, and can only tend to bar his advancement.’

The visiter gazed at him in evident perplexity; but whether the sentiment uttered surprised him, or the language that conveyed it baffled his limited comprehension, was not clear. Before any further remark could be made, a servant entered to place in his master’s hand a card inscribed with the name of one whom he knew to be a convert, and a zealous missionary among the Jews, and who requested to see the young gentleman.

‘Show him in,’ said Mr. Cohen, in any tone but that of satisfaction; and then muttered, as he turned on his heel, ‘Upon my word, this boy’s folly will bring upon us all the fanatics in Malta!’

The missionary entered, and with that frank unceremonious manner that defies repulse, walked up to

the couch, saying as he extended his hand, 'My young friend, you have done well to-day.'

'That, sir,' said Mr. Cohen, who began to feel that his authority was likely to be set aside, 'may admit of a question. I consider that he has done ill.'

'Are you his father?'

'Yes, I am.'

'Are you a Jew?'

'Yes.'

'What is written in the law of Moses, concerning the maker of an image, and the worshipper thereof?'

'A great deal, no doubt, that it is necessary for the teachers of the law to be well acquainted with; but with which a school-boy has nothing to do.'

'True,' said the first comer, who had regarded the missionary from his entrance with an unfriendly eye, 'True; for it is written in the Hilehoth Talmud Torah, "Women, and slaves, and children, are exempt from the study of the law."''

The missionary smiled, and laying his hand on the Jew's shoulder, said, 'My worthy Josef Ben-Melchor, you with your Talmud are as far astray from the law of Moses as the poor Papist with his wafer-god is from the gospel of Christ.' Then addressing Mr. Cohen, he added, 'Hear, brother, what Jehovah saith: "These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." To our fathers were these words addressed,

and our fathers heard, and obeyed, and it was well with them. But after a while they forgot: they ceased to treasure in their hearts the commandment given; they taught it no longer to their children, neither spake they of it when sitting in the house, or when walking by the way; when lying down or rising up. The word was put away from their remembrance, so that when crafty men crept into Moses' seat, they found it easy to twist and corrupt the divine law, adding thereto many inventions and idle devices of their own until they had actually made void the law with their traditions; and Rabbinical corruptions prevailed over the inspired teaching of Moses the man of God. And what followed? They had quenched the lamp of their feet, the written word was set aside, and when the living Word, even the Bread of life, even the Lord from heaven, came, him they crucified and slew. Ay, Josef Ben-Melchor, it was your Talmud, your oral laws, your vain superstitions received from your fathers, that brought on our people blindness of heart, till they sinned that great sin which caused our city to be destroyed, and the sword to be drawn out after us. And His anger is not turned away, but His hand is stretched forth still!

The missionary spoke with the look and action of a man whose heart goes along with every word he utters. To interrupt would have been nearly impossible; it was a burst of feeling not to be stayed in its course. Mr. Cohen heard impatiently. Alick with eager attention, and Josef with ill suppressed rage. His dark eye assumed an expression of fierce displeasure, his brows were knit, and his lip trembled. When

the missionary concluded, he said, in a deep hoarse tone, far unlike that in which he had before spoken, 'The curse of the wicked be upon thee, Dog! Thou hast sold thyself to the evil one; thou hast committed the idolatry that this young boy's spirit could not suffer, and therefore he is wounded and sick. Thou pratest of Moses, blessed be he! and the Holy One, to whom be praise! while a crust of bread is thy god, and thy honour is to that which thou eatest. Away, Dog!'

'It is untrue,' said the missionary with indignant warmth, 'I abhor the idolatrous abomination, and I would that the same heart were in us all, that moved this young Israelite to scorn the deceitful aspect of reverence for that which we alike condemn. You call me dog, brother Josef ——.'

Here Mr. Cohen gladly availed himself of the rising colour in his son's cheeks, and pointed out to the disputants what he termed a symptom of fever; and then he civilly, but very decisively, requested that they would adjourn their debate to some place where no invalid was likely to occasion such an interruption as he was sorry now to give. Josef rose, and again spread his hands over Alick, pronouncing another Hebrew blessing, to which the missionary in the same language added an Amen. He had not been seated: and now, standing at a little distance, he gazed on the youth with affectionate interest for a moment, then raising his hands and eyes prayed that he might be preserved from every snare, and led into the fold of the Shepherd of Israel, there to rejoice for evermore. Ben-Melchor the while was speaking in a low

earnest voice to Mr. Cohen, who bowed and thanked him with cold politeness; and stepping to the door, after touching the bell, continued to bow out both his guests, on whose departure he flung himself into a chair exceedingly irritated, but unwilling to vent it on Alick; who after a short pause, said 'Don't be uneasy about me, Papa: I assure you I am not feverish in the least: if I reddened, it was from an inclination to laugh at hearing how our new friend be-dogged the other gentleman.' 'It was perfectly disgusting, Alick,' said his father: 'and I am glad you view them all with the contempt they merit. I hope too that a sense of the impropriety of your own conduct may be awakened, now that you perceive by what class of men it is applauded. At your age, a lad will sometimes get into mischief, and signalize himself in a row; but never let it be on the score of religion: nothing lowers a gentleman so much in the eyes of the world. Be as decided as you please in your private opinions on such matters, but keep them to yourself: when they cease to be private you lose your caste in society, and are numbered with bigots and fools.'

Alick smiled: for he was then acting such a part, though not exactly in the way his father meant him to do. Every thing that passed added to his anxiety for a full insight into the very subject that he was advised to keep clear of: and he had made up his mind to discover the truth for the purpose of openly declaring and maintaining it. 'Somebody must be right,' thought he, 'and all the rest wrong. If ours is the true religion,—and that I am sure it is,—we ought

not to be the most oppressed and degraded people in the world: and that I'll prove by and by, to Jew and Gentile. If dear old England is so far identified with us as to bear our Lion in her arms, and to favour us as she does, I'll stir up the English to help us in recovering our own land. If, ——, here he paused, and became agitated, and then muttered in a more hasty way, 'No, no: he can't have come: our Messiah put to death by the Gentiles—impossible! and by the Jews, more impossible still. Some devilish sort of craft must be in Gordon and that missionary, to conceal and deny their worship of the wafer, when this young fellow told me, and I myself saw, that every Christian took off his hat to it. I get so perplexed when I think of the Christians! I'll stick to my own people, and read the Books of Moses only. But then how could the Jew be right, who said, "Women and children and slaves should not study the law?" What the other quoted was certainly from the Pentateuch, for I remember dipping into it. However, I'm neither woman, child, nor slave, and study it I will, for I never feel clear on any of those points except when I'm reading. To-morrow or next day I will try to find out the missionary, and see how far he and Gordon agree: and also what he knows about the Lion.'

The next day, however, wholly changed Alick's plans: Mr. Cohen, dreading lest the notoriety that his protest had led to should entangle his son farther in polemics, went privately and ascertained that a light vessel was to sail on the morrow for Smyrna, in which, though it was far out of his projected route, he resolved

to proceed. The small quantity of luggage which he resolved to take from on board ship, was easily obtained ; an apology tendered to and accepted by the Captain, who was on shore ; and Alick to his great surprise, learned at the breakfast-table that they would embark at noon. The glee with which he received the tidings pleased his father, and nothing interfered with their respective wishes, until they were fairly settled in the new berth. The vessel was small, and presented, to be sure, a marked contrast to the noble ship of war ; the only good cabin was occupied by a lady, who, the master informed them, was European ; and their sleeping accommodations were exceedingly bad. This gave little concern to either of the Cohens, the elder being intent on his son's rescue ; and the younger bent on experiencing all possible variety of adventures, of which this little bark, with its motley crew, promised him a good specimen. In Malta he had no wish to remain, being fully determined to make no concession whatever to idolatry, and yet unwilling to vex his father as he must needs do.

All was ready, sails set, the anchor weighed, and the vessel beginning to work her way, when she was hailed to take in another passenger, who presently arrived in a boat, and after short parley, in Italian, mounted the deck. Great was Mr. Cohen's dismay at scrutinizing at once the voice and the features of Josef Ben-Melchor : but at the same time a qualmish feeling came over him, occasioned by the motion of the vessel, which contrived to roll unsteadily even on the smooth surface of that beautiful sea ; and he was

glad to retire to his narrow berth, leaving Alick to receive and return the cordial greeting of the Jew.

On the first day of their voyage, nothing material passed: each was fully occupied in contriving to make himself tolerably comfortable: and Alick soon ascertained that to bouviac on deck would be infinitely preferable to any other mode of taking rest. The lady did not show herself, though he directed sundry inquisitive looks towards her little cabin, as he passed it to visit his father: but early the next morning it was ajar, and a round face, adorned with short close auburn curls, and two very bright hazle eyes, peeped out upon him. Alick was fond of children: he had a little brother at home, and with involuntary eagerness at the sight of such a pretty playmate he said, 'Will you come on deck?'

The rosy face disappeared: he supposed it was from alarm at hearing a strange language: but before he could leave the spot, he was delighted by the sound of a lusty little voice shouting out, 'Mamma, may I go on deck?'

'With whom, my love?' returned a very pleasing female voice.

'With me, ma'am,' said Alick, putting his mouth close to the door; 'an English traveller: and I'll take good care of him.'

There was a momentary bustle inside, and then the door half opened, and a lady appeared, clad in a wrapping-gown and morning cap, her hair combed back from a very fine, open brow, and with much good humour depicted on a very fair countenance. On seeing Alick, she smiled, and remarked, 'My little

boy is very giddy: will it not tax your kindness too far to take such care of him as he requires ?

‘ Oh, no, ma’am: I am quite a nursery-maid, I assure you, and celebrated for taking care of such people as my little friend there. I promise you to bring him back perfectly safe.’

‘ The Lord permitting,’ added the Lady, with a more serious look. ‘ Well, Charley, since the young gentleman is so kind, you shall go: but be very heedful—don’t leave him for a moment.’ She kissed the little fellow—ejaculating, ‘ God preserve my dear boy!’ and then holding out her hand to Alick, thanked him, and closed the door.

His prize was soon carried on deck: and Alick began, ‘ So Charley, you’re an Englishman, after all.’

‘ No, I ain’t: I’m an Irishman.’

‘ Oh, its the same thing: where do you come from?’

‘ Out of Ireland, and Malta, and Alexandria, and London, and all sorts of places. Papa is out there, where

‘ The Cedars wave on Lebanon,
But Judah’s statelier maids are gone.’

He sang, or rather chaunted the two lines, and Alick felt such a rush of emotion through his frame as he could not account for. He pressed the child to his side, and asked, ‘ What is Papa doing?’

‘ He is looking after the Jews—do you love the Jews?’

‘ Yes.’

‘ I’m glad of that. Do you know any Jews?’

‘ Oh, lots and lots.’

‘Do you ever tell them about the Messiah, the Lord Jesus Christ?’

Alick was silent: and the little boy seizing him by the button on each side his jacket, pulled him to and fro, saying, ‘Do you? Do you? And if you don’t, why don’t you?’

Alick was really confused: but at last said, “I am a Jew myself, and I have nothing to do with Jesus Christ.”

The boy loosed his hold, stepped back a pace, and with a look full of sorrow and rebuke said, ‘Then you will never go to heaven.’

A movement of the vessel made him stagger, and Alick catching him, set him on his knee, and half provoked, said, ‘How do you know that? what business have you to shut me out of heaven?’

‘I can’t, for I haven’t got the key; but Jesus Christ has: and it is he will let you in, or shut you out.’

‘That is not true, Charley: God has the key.’

‘I know it: and Jesus is God.’

The young Jew shuddered as he looked at the little blasphemer, as he considered him: but Charley’s arm was round his neck, and his bright face turned to him with so much love, that he could not help stroking it as he said, ‘My little lad, you are too young to meddle with these things yet.’

‘Am I too young to die, Mr. Jew?’

‘Why, no.’

‘And if I die, mustn’t I wish to go to heaven? and how can I get in without knowing who keeps the key, that I may ask him to open the door?’

‘ Well, I don’t believe that he of whom you talk is in heaven at all.’

‘ Don’t you, don’t you? Oh dear! I wish I had my Testament here: I’d soon show you.’

‘ Can you read?’

‘ Read! why I’m near six: I could read at four.’

‘ Well, Charley, I’ll try you. Here’s a Bible,’ cautiously drawing it forth from his breast-pocket, ‘ and now read me something to prove that Jesus Christ is in heaven.’

Charley tumbled the leaves over in great haste, and came to the book of Revelation, when he read the sublime words in the first chapter; “ And he laid his right hand on me, saying, Fear not, I am he that liveth and was dead, and behold, I am alive for evermore, and have the keys of death and of hell. Amen.” Then turning to the fifth chapter, he went on,—‘ and look here, Mr. Jew, what a beautiful thing is here: “ And I wept much because no man was found worthy to open and to read the book, neither to look thereon. And one of the Elders said unto me, Weep not; Behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne,” ’——At this moment Alick, who with breathless eagerness was listening to words so unexpectedly startling to him, caught a glimpse of Ben-Melchor, and shutting the book, thrust it into his bosom again, saying, ‘ Hush, hush, dear Charley, for the present. We will read all the rest by and by: say nothing more now: and don’t call me Mr. Jew,

but Alick Cohen. Not that I'm ashamed of being a Jew.'

'How would any body be ashamed of being one of God's own dear Israel?' said Charley, with surprise. Alick kissed him, and again enjoined silence. He heartily wished Josef in Malta, but received his greeting very courteously, and gave a good report of his ankle, after which the Jew kindly enquired, with some severe reflections on the Christian idolators, who inflicted the injury. Charley seemed disposed to speak; but another ship passing, Alick directed his attention to it, and after a little more talk with the prejudiced Ben-Melchor, he carried Charley back to his mother, and promised to call for him again in the afternoon.

Nothing had ever before so touched him as this little child's conversation. The youth of his teacher threw him completely off his guard: and he longed to read the Bible with him: to see that little, dimpled finger pointing along the lines as he read, and resting under words that most forcibly conveyed his meaning: to hear the lisping tongue confessing and glorifying Him who had been referred to by the Gunner, and now seemed clearly set forth as the Lion of the tribe of Judah. Alick's heart was deeply engaged in the work: and without being aware of it himself he was following on to know the Lord.

CHAPTER VI.

WHEN the hour arrived for again summoning Charley on deck, Alick Cohen felt a little shy of approaching the cabin door; anticipating from the mother something in the way of instruction, which he was better inclined to seek, or rather to accept, from the child. In this way he was mistaken: Mrs. Ryan was gifted with that rare wisdom which can discriminate in the matter of spiritual teaching, and rightly judge what particular mode will best suit the character of the individual. She had listened with wonder and delight to Charley's relation of what had passed, ending with the discovery made by the shrewd little fellow from Ben-Melchor's conversation, that Alick was the bold protester whose Maltese adventure was already well known. From the latter circumstance she rightly gathered that young Cohen was of a manly, determined, and very independent turn; and that he would probably not relish the idea of female dictation. Accordingly she resolved to leave the matter as it stood, earnestly praying that her little son might be made a partaker in the blessedness of conveying a blessing to one of God's peculiar people.

She could not, however, conceal from Alick the affectionate interest thus excited in her mind; there was a cordiality of manner so marked, a tenderness

so maternal in the look with which she regarded him, when he presented himself at the door, which Charley flung wide open at his first approach, that Alick, who had been much petted at home, could not resist its influence. With the frankness of a school-boy, and the politeness of a gentleman, he said, "Will you allow me the pleasure, ma'am, of escorting you also on deck? you would find it refreshing, and perfectly safe. Besides, we are likely to come within view of Cape Matapan before night, and you will like to take a look at the southernmost point of Europe, I dare say.'

'Thank you, Mr. Cohen; but this evening I must devote to finishing some papers that my dear husband wished me to transcribe. To-morrow, if I may then plead your present kind willingness to take charge of us both, I shall greatly enjoy going on deck.'

'Could I be of any use to you, ma'am, in the writing way? I am terribly idle; and it really is a charitable act to give me something to do.'

Mrs. Ryan smiled: 'Come in, and I will tax your ingenuity to help me out of a dilemma.'

With great alacrity Alick obeyed; and she showed him her writing-desk, completely set fast by the wrenching of a hinge, so that she could not open it beyond a few inches. 'Oh, carpentering is as great a hobby to me as nursing: so, Charley, just reach me me that chisel.' The desk was righted in a very short time, and the amateur carpenter seated himself, saying, 'Now, ma'am, by way of a remuneration, will you be pleased to tell me something I am very curious to know.'

‘Surely: that is, if I am better informed myself.’

‘Why, then, I happened to get a peep just now into the captain’s cabin; and there, to my surprise, I saw what my friend Charley would call an ugly overdressed little doll, with a lamp before it, though the sun shone brightly on its tinselled petticoats. Now, as I know there are no children on board except this young gentleman, I am puzzled; and half afraid we are under the command of a person not right in his mind.’

Mrs. Ryan coloured very deeply, and before she could speak, Charley cried out, ‘Oh, that ugly doll is the Virgin Mary.’

‘Hush, hush, my love, not so loud,’ said his mother. ‘Unhappily, Mr. Cohen, your surmise is so far correct that the captain, and probably all his crew, are possessed with the spiritual madness of idol-worship. Did you not see something of it in Malta.’

‘Yes, but not like this,’ replied Alick, his countenance becoming overcast as his recent perplexities about Christianity suddenly recurred to mind. ‘I was knocked down in Malta the other day for not taking off my hat to a bit of biscuit; and if they require me to show any respect to the doll, I am in a fair way of being knocked overboard; for do it I won’t.’

Charley laughed, and rubbing his hands: ‘That’s right, Mr. Alfred; we are Protestant boys, ain’t we mamma?’

Say Alick, not Alfred, my lad: or I shall suffer martyrdom under a wrong name.’

Mrs. Ryan looked sad: ‘Martyrdom has indeed

been the lot of many and many a one who, like you, protested against these fearful idolatries ; but who shall find grace to be a martyr in the spirit of Him through whom alone we can conquer not only the fear of temporal, but the power of eternal death ?'

' Well, ma'am, at any rate I am glad we agree in detesting these things. Now, shall I take Charley on deck ? remembering that you are to be of our party to-morrow.'

After many thanks, he was allowed to depart, and Charley, who seemed in riotous spirits, amused him so much that he soon forgot his vexation, for such it really was. He exceedingly liked Mrs. Ryan, and wished to be sociable ; but this idol-worship among Christians was a continual check on his warm feelings. He hated it with a Jewish hatred, grounded on his apprehension of the divine Being, as set forth in the writings of Moses ; and he could not believe that two parties professing the same faith, really differed so irreconcilably on the most vital point as he found the Romanists and Protestants seemed to do. He resolved to pump Charley to the utmost ; but the little boy, like all children, had his frolicsome moods ; but what with his droll remarks, enriched by a pretty brogue, his innocent questions about all that he saw, and the romping play that required no small attention to keep him from danger, he put any serious discourse out of the question. Alick, too, was both boyish and light-hearted ; so the whole time would have been lost, had not the appearance of Josef Ben-Melchor with his face turned towards Jerusalem, and

evidently praying in that direction, recalled the old train of thought too forcibly to be repressed.

‘Charley, Charley,’ cried Alick, as the Jew moved off, ‘come here ; be quiet, do, for a moment, and tell me again those two lines you repeated in the morning.’

‘What two lines?’

‘About the cedars waving on Lebanon.’

The right chord was touched ; Charley sprang on his knee, threw his arm, as before, round his neck, and shaking his head from side to side, as he sorrowfully looked in his friend’s face, slowly chanted

‘The Cedars wave on Lebanon,
But Judah’s statelier maids are gone.’

‘Where did you learn that, Charley?’

‘I’ll tell you. There was a meeting for the Jews, you know, in Cork, and so we went to it. Papa was making a speech, and he said those lines, and some more to them ; and some ladies cried ; and I thought them so pretty, I asked papa to teach them to me. I was but a little thing then,’ added Charley, with an important look, ‘and didn’t know much : so papa talked a deal to me about the Jews ; and ever since I have been studying, that I might be a missionary to the poor dear Jews.’

‘And how long ago was that, Mr. Missionary?’

‘A great long time ; almost a year. Papa and mamma were abroad before that ; and now they are abroad again, and I too.’

‘Is your papa a clergyman?’

‘Oh, no ; he is a half-pay officer.’

‘How odd!’ thought Alick. ‘Here’s an officer going out to look after us, and a six-year old, by way of

a missionary, to preach to us. Well, Charley, can you repeat any more lines?

‘Not all. Mamma says a bad man wrote them, and she would rather I learned a hymn: but I’ll tell you the last verse—it is *so* sad, and *so* pretty!’ And then with a wild sort of pathos he recited it:—

‘But we must wander witheringly,
In other lands to die;
And where our fathers’ ashes be
Our own must never lie;
Our temple hath not left a stone;
And mockery stands on Salem’s throne!’

‘Pho! pho!’ said Alick, hastily turning his head away, as if to deny to himself that the tear which was ready to start could have been called up by a few lines of poetry repeated by a child.

‘Why then, Mr. Alick, it’s a shame of you to say pho! pho! and you a Jew. Ah! but it’s all truth, for the Lord Jesus said they would not leave one stone upon another in the temple that shouldn’t be thrown down; and down they all came; and Jerusalem,—and—and—oh, the wicked cruel Turks do mock the poor Jews, when they go on a Friday to sit and weep under a broken bit of the old wall: so that’s mockery on Salem’s throne, isn’t it?’

‘What fairy-tale have you been reading?’

‘I never read fairy-tales: the poor Papists at home believe in fairies, but I know better.’

‘Perhaps the Captain’s doll is a fairy, Charles?’

‘No, it’s the Virgin Mary—they call her the mother of God.’

‘They lie!’ exclaimed Alick, vehemently.

‘So they do: she wasn’t the mother of God, how could she be? she was the mother of Jesus.’

‘Yet you said in the morning that Jesus was God.’

‘He is God, and he is man,’ said Charles, firmly: ‘and Mary was his mother when he was made man: but as God, he could not have a mother.’

‘Well, I do wonder to hear such a slip of a boy talk like an old bishop in a wig.’

‘I was taught it, Mr. Alick, as soon as I could think at all; for, you see, there’s lots of Popery at our place, near Cork; and papa and mamma always talk to the poor people about their foolish religion; so I heard it every day almost, and I must be stupid indeed not to know it before now.’

Here there was a pause. Charley had become as grave and as intellectual looking as ever, and seemed perfectly ready for any discussion; but Alick knew not what to say to him. All on a sudden he saw his father’s head emerging from below, as he slowly ascended the ladder; so after an exclamation of surprise, he whispered to Charley, in a very decided tone, ‘Now don’t say one single word about any of these things before that gentleman—my father—or you will make him very angry; and then perhaps I shan’t play with you any more.’

Wondering, and half-frightened, the little boy looked up, expecting to see a very alarming person; but Mr. Cohen, delighted to find his son in such safe company, smiled on him, patted his head, and began to talk very pleasantly to him, while Alick admired his discreet replies, when questioned about his parents, his

destination, and so forth. 'We must show some attention to his mother,' said Mr. Cohen.

Alick assented; related the adventure of the desk, and then led to other topics.

When night closed, and he was alone, on his temporary couch, looking up to the cloudless sky with its myriad lamps, he recalled the events of the day, and regretted the unsatisfactory close of his conversations with little Charley. He thought again and again of the sealed book, that none could open but the Lion of the tribe of Judah; and heartily did he wish for the lamp that was so idly flaming before the Captain's idol. Suddenly, he recollected that the strict rules of a man-of-war did not apply to such vessels as the one he was in; and going to the helmsman he inquired in Italian, if he might have the use of a light. He was directed where to find a lantern, and securing it to the ship's side against which he lay, he opened at the book of Revelation, and read the first five chapters; than which the whole Bible does not contain a more awakening, encouraging, instructive portion. Its unmeasured sublimity enraptured him: he did not, he would not admit it as of divine authority, and had the book been his own, he would gladly have it torn from between the covers that enclosed the writings of Moses and the Prophets; but though the word, not being mixed with faith, did not then profit him savingly, it impressed him more than any thing he had ever before read. He was much struck by the expression, "He that is holy, he that is true; he that hath the key of David; he that openeth, and no man shutteth; and shutteth, and no man openeth." It

was evident to Alick that this passage fully sanctioned little Charley's doctrine of the key of heaven, even more than the text the child had referred to in the first chapter. The very wrong translation into "beasts" in the fourth chapter, of what should be rendered "living creatures," perplexed him; but the fifth almost conquered his unbelief, so strongly did he feel impelled to join in the ascription of praise to "the Lion of the tribe of Judah," the "Lamb as it had been slain." Again and again he read that chapter; then, pressing the closed book to his forehead as he laid himself down, he mentally said, 'If I could fancy, like Gordon, that all these things are true, and that they concerned me, how little should I care which way the world went with me! If, like Charley, I was sure that I had a friend in him who keeps the key to all these glorious sights and sounds, it would be a small matter by what sort of a road I was proceeding towards such a home. Well; every part of this book that I have read lulls me like soft music; and I'll read it oftener, particularly at night.' He soon slept, and his first waking thought was of the promised visit of Mrs. Ryan on deck.

Mr. Cohen felt unwell; the sea never agreed with him—and Alick had his friends to himself. He found the lady had been a traveller, as Charley had told him before; and in that quarter too; and from her he gained a good deal of information respecting the places he was about to visit. At length, Jerusalem was named, and he inquired whether she had been there.

'I have not; but my husband has twice, I do

humbly hope in the spirit of his blessed Master, "beheld the city, and wept over it." Jerusalem is indeed a desolation, and Zion trodden under foot.'

'Pardon me, but may I ask to whom you alluded as being Captain Ryan's master?'

The lady and her child both answered in the same breath, 'Jesus Christ.'

'Did he weep over Jerusalem? why? surely it was not desolate in his time.'

Here was a leading question from a Jew! Mrs. Ryan closed her eyes, and her lip moved in secret prayer; but before she could speak, Charley thrust his hand into the little pocket of his stuff frock-coat, and with great bustle drew out a small Testament, saying, 'I'll show you why he wept, and what he said.'

'What is that little book?'

'The New Testament: it's the same you have got in your Bible.'

'They ought never to be separate,' observed Mrs. Ryan; while Alick, in his heart, thought they should never have been joined together. Charley soon found the words his mother had referred to, "And when he was come near, he beheld the city and wept over it. saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one

stone upon another; because thou knewest not the time of thy visitation ”

Alick had spontaneously taken the little fellow on his knee, as soon as he opened the book; and while Charley read aloud and pointed as usual, along the lines, he closely marked every letter of every word. Mrs. Ryan gazed on them, as well she might; for it was a lovely spectacle. The child's soft, rosy cheek almost rested on the dark clear olive of his companion's: the golden locks shone as they mingled with Alick's raven clusters; and when, at the close of the passage, Charley raised his eyes, of the mildest hazel, yet remarkably strong and bold in their expression, to meet the keen, eagle-gaze of the young Jew, whose jet black eyes sparkled with eagerness to gather all the information his little teacher could impart, her heart yearned over them, and she inwardly pleaded with the King of the Jews that immutable word, respecting his loved, but wandering Israel, “ Even so have these also now not believed, that through your mercy they also may obtain mercy.” She recalled the hour when the little one, resting on his father's knee, had made his first request to be brought up, ‘ a Missionary to the Jews:’ she remembered that to deepen the feelings of his young heart towards Israel, they had decided on making him the companion of their present voluntary labour in that glorious cause: and she owned, in the depth of a grateful heart, that her babe was at that moment exercising the office to which they had looked forward on his behalf through a long vista of years.

‘ You see, Mr. Alick,’ said Charley, “ what the

Lord said: and that was ever so many years before the wicked Romans destroyed Jerusalem, and every word came true.'

'It certainly did,' answered Alick: 'and if really spoken before the event, it was a remarkable prophecy. But now, Charley, I'll puzzle you. You told me this Jesus was God: if so, he had power to prevent the ruin of our city; and if he had the will to prevent it, why did he not? and if he did not choose to hinder its destruction, why did he weep about it?'

Charley looked sadly at a loss: and Alick smiled at his supposed easy victory. Stroking the child's face, he was going to say something playful, but Charley hastily said, 'No, no, don't laugh. I know that it is all true; but ask Mamma, and she will tell you *how* it is all true.'

Alick looked at Mrs. Ryan, who remarked, 'I will refer Mr. Cohen to the Prophets for a solution of the difficulty, if he has his Bible here;' and he produced it immediately. She showed him first Ezekiel xxxiii. 10, 11. "Therefore, O thou Son of Man, speak unto the house of Israel, thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Then turning to Luke xiii. 34, she made him read, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen

doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate: and verily I say unto you, you shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." When he concluded, she asked, 'Do you not perceive an agreement between the various passages we have looked at?'

'Why, yes, I do. Here is a declaration that God is unwilling the house of Israel should die; and to prevent it, he bids them turn from their evil ways—I suppose because justice required their punishment if they did not. Then, in the other place, we find one, who according to you is God, lamenting that they had finally refused to obey his call. So the punishment, I suppose, was inevitable.'

'And would not he, who had implored them to turn that they might live, be grieved that they had, by refusing to the last, compelled him to smite them?'

Alick was silent: pride, equally with unbelief, was striving against the humbling truth; but Mrs. Ryan saw him slyly turning down the edges of the leaves at the different passages, and rejoiced to think he would study them when alone. At last he spoke:

'Pray don't think me rude, or ungrateful for your kind wish to teach me: but I cannot see these things as you do, and I won't be a hypocrite.'

'You must pray,' said Charley, 'and say as king David did, "Open thou mine eyes, that I may behold wondrous things out of thy law."' '

'How do you know that king David said so?'

'Here it is, Psalm cxix. 18; and Alick marked that also.

The sun was now near setting, and some little stir was made on deck, which attracted their attention: the captain took the helm; the crew gathered round, one man being employed in mending a sail, others picking oakum, splicing a rope, and such like incidental occupations, or leaning on the ship's side; while two cabin-boys placed themselves at a little distance. All at once they broke out into a beautiful chaunt, the deep mellow bass of the men being answered by the sweet soprano of the two boys; and altogether the effect was equally fine as unexpected. Alick, who delighted in music, would have listened with unmixed pleasure, had not the expression of Mrs. Ryan's countenance informed him that she was greatly pained: he attended to catch the words, which were Latin; and quickly made out their purport. It was the Litany of Loretto.

Happily, perhaps, for Alick, his father had been attracted by those harmonious sounds, and came on deck just as his passion was rising. He at once saw the danger of provoking any rebuke, as Mrs. Ryan would surely take part with him, and so lead to another prohibition. He therefore turned to the sea, leaning over the bulwarks, where he sat, and feasting his eyes on the glorious splendors of a Mediterranean sunset. The lofty sky, unblemished by a single cloud; the bright orb sinking to rest in its majestic beauty; the sparkling sea, strewn as it were with diamonds on a surface of the purest blue; and far distant, some dark rocky outlines just varying the horizontal line; while vessels, like white sea-birds, gleamed here and there to give life to all the loveliness around them—

this was the view, calculated to fill his heart with high innaginations of the divine power, if not with thankful acknowledgments of divine love, while despite himself, his ear drank in the sounds of base, degrading, idolatrous worship, ascribing to a creature, to a woman, the attributes of Deity itself. The prefatory anthem was sung; 'We fly to thy patronage, O holy mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin!' &c. &c.

Then followed some supplicatory sentences, run over with incredible volubility, and next the famous string of blasphemous titles, chaunted forth by the captain, each being answered by the 'Ora pro Nobis' of the rest. Alick heard them all as follows. 'Holy Mary—Holy Mother of God—Holy Virgin of virgins—Mother of Christ—Mother of divine grace—Mother most pure—Mother most chaste—Mother undefiled—Mother inviolate—Mother most amiable—Mother most adorable—MOTHER OF OUR CREATOR—Mother of our Redeemer—Virgin most prudent—Virgin most venerable—Virgin most renowned—Virgin most powerful—Virgin most merciful—Virgin most faithful—Mirror of Justice—Seat of wisdom—Cause of our joy—Spiritual vessel—Vessel of honour—Vessel of singular devotion—Mystical rose—Tower of David—Tower of Ivory—House of gold—ARK OF THE COVENANT—Gate of heaven—MORNING STAR—Health of the weak—REFUGE OF SINNERS—Comfort of the afflicted—Help of Christians—Queen of angels—Queen of patriarchs—Queen of prophets—Queen of apostles—Queen of martyrs—Queen of confessors—Queen of

virgins—Queen of all saints,'—and between each still came the melodious chorus, 'Ora pro Nobis!'

'Christianity!' thought Alick, "What kind of heathenism can be more degrading than this? A Christian I never will be, so to dishonour and blaspheme Him whose hand spread out all this watery expanse around me, and stretched yonder blue arch over me, and is now guiding that bright orb to enlighten another hemisphere, and then to revisit us again. God of my father! keep me from such a sin!' He raised his eyes, and met those of Josef, who was evidently watching him; and who, turning a look of supreme contempt on the group, with a special glance at Mrs. Ryan, muttered in a whisper, "Such are they all! Not content with worshipping the crucified, they give divine glory to the woman his mother, the fishermen his followers, and to every knave who has helped to spread the lie among them.' He then walked away; but his remark had affected Alick differently from what he intended. Conscience told him that Mrs. Ryan certainly dissented, as cordially as he did, from these idolatries, and that they ought not to be charged upon her individually. He rather inclined to think that there was a small body whose natural sense enabled them to throw off the grosser parts of the general system, which, from the countenance given to it in Malta, he concluded to be that of acknowledged Christianity. He came to the resolution of fairly and unreservedly talking the matter out with Mrs. Ryan, and as they expected to be yet five days at sea, he hoped for sufficient time to do it. Meantime, his father had entered into conversation with that lady, in

reference to the classic Isles of Greece, among which they had to steer their way, and the approach to which had roused his poetical feelings. He found her so well-informed, so agreeable, and so perfectly the lady, that on parting with his son at night, he warmly commended his taste in choosing such society, spoke very slightly of Ben-Melchor, and gently cautioned Alick to avoid offensively noticing the 'harmless absurdities' of the Captain and his crew.

CHAPTER VII.

“IF any man among you lack wisdom, let him ask of God, who giveth unto all men liberally and upbraideth not, and it shall be given him.” We are naturally destitute of this heaven-descended wisdom, and habitually negligent in asking it. Happy are they who, like Alick Cohen, fall in with a teacher whose conduct presents an exception to this general rule !

Mrs. Ryan had no fixed plan of proceeding with those who, in the course of events, were brought before her : she knew that each one is a little world in himself, with many distinctive peculiarities in his character, views, circumstances, which render it impossible for the eye of a casual observer to penetrate the veil of outward conformity to the habits of those about him. Accordingly she was accustomed to ask help in studying individuals as such : and direction in dealing with them. She had closely watched Alick, during their brief interviews, and remarked in him that freshness of feeling, and energy of thought, which are always delightful to deal with, when the person seeking to do good is not cramped by rules, and fettered to systems. She had marked his ill-suppressed emotion when listening to the blasphemous Litany, and rejoiced that her task was not to rouse a cold indifferent mind, but to direct into the right path one

evidently on the stir, and perplexed by the crossings that beset his way. Thought and prayer brought her to the decision that she ought to take into her own hands what little Charley had begun, and when they met on deck the following day, she lost no time in commencing.

‘Well, Mr. Cohen, have your thoughts been travelling with the ship, eastward, towards the land of your fathers?’

‘Indeed, Ma’am, they have. You must know that yesterday, I marked down several of the passages that you directed me to when we were talking; indeed, all of them: and I have been reading them over, with a great deal besides. I got little sleep last night, what with poring over, and pondering on the Bible.’

‘Then you will know the blessedness of which king David speaks,’ remarked Mrs. Ryan, turning to the first Psalm. ‘See his description of the happy man: “His delight is in the law of the Lord; in his law doth he meditate, day and night.” What is the result of your study?’

‘I have found out that I am very ignorant.’

‘I rejoice to hear it, my dear young friend. When God is about to teach his children, he begins by shewing them how greatly they need such instruction. But on what point is your ignorance made so manifest?’

‘On every point connected with this book; but chiefly as it concerns my own people, who seem to be the main subject of it; for I cannot turn over two leaves without meeting with the words Israel, Zion, and so forth. I have heard it whispered to my father,’

he added, smiling, 'that reading the Bible would make me a Christian: it is more likely to make me doubly a Jew.'

'My dear husband would be delighted to hear you say that. He is very jealous for the nationality of your race, and asserts that a Jew who embraces Christianity is three times a Jew. An Israelite according to the flesh, an Israelite according to the faith, and an Israelite according to the territorial promise.'

'I am not going to embrace Christianity,' said Alick, colouring: 'but please to tell me what you mean by the territorial promise?'

'The unrevoked, unrevokable assurance given to Abraham, that his seed should possess the land of Canaan as an inheritance for ever. An assurance confirmed by the pen of prophets and apostles, and the fulfilment of which it is sinful to doubt.'

'Then you think we shall, as a people, re-possess Judea?'

'I should hesitate to say that I think we are now at sea, because I positively know that we are: in like manner, though not by sight but by faith, I know you will again, as a nation, inherit the land, and that your Jerusalem shall be a praise in the whole earth.'

'Now tell me, Mrs. Ryan,' said Alick earnestly, 'how comes it that while you evidently look upon us as a people specially blessed, once the chief of the nations, though now so fallen and obscured—while you hold our book of the law, prize it, and frame your religion on it, you should still desire us to forsake that religion? You, as Gentiles, cannot become Jews;

why do you wish to make the Jew a Gentile?—for, put it how you will, Christianity is a Gentile religion, and therefore we cannot adopt it without forfeiting our privileges as Jews. Now, pardon me if what I say offends you,—I read this book at the persuasion of Gentiles, or at least by their example and through their means: I read passages of your own pointing out; and because I felt deeply, ay, personally interested in them, I read many a page besides. Hours and hours I read; and when I show you *what* I read, you cannot blame me for wondering how you, who know the book so well, should expect me, after studying it even for a few hours, to descend—that is, I mean—to remove from my place, as a descendant of Abraham—an Israelite.'

He spoke the last word emphatically, and proceeded to turn over the leaves of his Bible: his hand trembled, and the flashing of his eyes was singularly bright. Mrs. Ryan spoke not a word, but gazed on him with delighted interest, pressing little Charley closer to her bosom, who, seated on her lap, had become drowsy till the altered tone of Alick's voice roused him, and he too looked and listened. The passage was found, Alick smiled triumphantly, lifted the book, threw back his head, and with a highly poetic effect read aloud these words, '“ Arise! shine! for thy light is come; and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon THEE, and his glory shall be seen upon thee.” To whom is this addressed, Mrs. Ryan?'

‘To the Jewish church, unquestionably.’

Alick smiled again, and resumed; “And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” It proceeds in the same strain; thus, “And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles; and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.” Again, “The sons also of them that afflicted thee shall come bending unto thee; and they that despised thee shall bow themselves down at the soles of thy feet; and they shall call the city of the Lord; the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, the joy of many generations. Thou shalt also suck the milk of the Gentiles; and shalt suck the breast of kings: and thou shalt know that I am thy Saviour, and thy Redeemer, the Mighty one of Jacob.” Has this ever been fulfilled, Mrs. Ryan?

‘Never.’

‘Will it be?’

‘As surely as yonder sun shall rise upon us to-morrow, it will be fulfilled, literally, abundantly fulfilled to Israel.’

He look steadily at her, and she met his proud gaze with one of affection and humility: then after a mo-

ment's silence said, 'Will you listen patiently to me for a few minutes, while I strive to explain our seeming inconsistencies?'

'I will indeed, ma'am; and I hope that in showing you how I must cherish this great privilege of being a Jew, I have not been disrespectful or rude to you.'

'Far from it: I bless God even the God of Abraham that he puts it in your heart to value these precious words. But now to my statement: you are aware that Abraham was called out of his own country and blessed, and had two special promises made to him. One was, that his children should possess the whole land of Canaan and inherit it for ever; the other, that in his seed should all the families of the earth be blessed. These promises were confirmed to Isaac, then to Jacob; with the further intimation that, of his twelve sons, Judah was one of whose lineage the promised seed, the Messiah, the Deliverer and King of the whole earth should come. After a long while, Canaan was conquered, and divided among the twelve tribes, and they, in process of time became two kingdoms, known as the kingdoms of Judah and Israel.'

'Pardon me for interrupting you; but in what historical work can I find all these particulars?'

'In the book you hold in your hand: I will show you everything distinctly set forth. Judah and Benjamin united, formed the kingdom of Judah; the other ten who had first revolted, soon fell into idolatry, and after much sinful rebellion against the Lord, they were given into the hand of the Assyrian, carried away captive, and so scattered among the nations that scarcely

a vestige visibly remains of them at this day. Judah, notwithstanding this fearful example, continued to sin in like manner, and was given up to the Babylonians, who destroyed the Temple of Solomon, broke down the walls of Jerusalem, and carried Judah away captive into Babylon, where they remained seventy years. They were then restored; that is to say, Judah, with a few individuals from among Ephraim, as the ten tribes are called; the temple rebuilt, and for five hundred years the Jews repossessed their land, never again relapsing into idolatry, which had caused their chastisement. At length, the most dreadful calamities overtook them; and after a long period of oppression under the Roman yoke, they were slaughtered, or carried away captive; the city razed, the land laid waste, and for nearly eighteen hundred years has Judah been an outcast; not mingled and lost among other people, like the ten tribes, but miraculously preserved, to be restored and re-established in the sight of the whole world by the arm of their Jehovah; who will also collect and bring in together the scattered tribes of Israel. This is what we may call the political history of Israel—the national experience, past and to come, of God's faithfulness in the promise of the land. Now we arrive at another branch of the subject: the promise that in Abraham's seed, in the progeny of Isaac, Jacob, Judah, should all families of the earth be blessed.

“The great object for which your nation was so set apart, was, that they might be the depositories of God's word, treasuring up his prophecies, that in their fulfilment he might be openly glorified. Laws were given, and rites were appointed, every one of which

was calculated in a lively manner to keep the attention of the people fixed on the one great object, the promised seed, the Messiah, whose office it was to make atonement to God for the sins of men, offering a sacrifice that would be a sufficient substitute for the guilty sinners whose misdeeds had forfeited their souls, and who stood exposed to the just wrath of God. In this sense he was to be a deliverer, a blessing to all the families of the earth ; and winning back the world from Satan, he would be acknowledged as universal king—in an especial manner king of the Jews, of whom, after the flesh, he should come : the promised seed of Abraham, as to immediate Hebrew descent ; and also the promised seed of the woman—Eve—the mother of all flesh. God, having set apart the children of Israel, and mightily delivered them out of bondage, and made them an independent nation, miraculously inspired their leader Moses, to write down the marvellous history of the creation, of man's sin, of the promised seed who should bruise the serpent's head, and of all his marvellous dealings, from the beginning of the world to that time ; with a distinct prophecy of one who was to come, a prophet like unto Moses, to whom they were to give heed at the peril of their souls. Thenceforth the voice of prophecy ceased not through many ages, always testifying of him who was to come ; and showing plainly that his work was the redemption of man by the sacrifice of himself ; after which he should again come, no longer a sorrowful victim, but a majestic rejoicing conqueror, to destroy his stubborn foes, and to reign gloriously for ever. Satan, the great enemy of God and man,

knowing how intimately all these things were interwoven with the destiny of Israel in particular, never ceased to tempt them to every kind of provocation against the Lord, hoping thereby to frustrate his gracious purposes. Knowing idolatry to be of all things the most abominably and outrageously insulting to the Most High God, he especially tempted Israel to that crime: and when, after the return from Babylon, he found them proof against it, he chose another snare—he led them so to add to the oracles of God, which they dared not alter, that by the traditions, the interpolations, the vain superstitious ordinances of man, they made it vain; the pure tenor of prophecy was no longer understood; and when their Messiah,—him to whom gave all the prophets witness,—came exactly at the appointed time, and exactly in the appointed way, as foreshown by Isaiah, David, and other prophets, they knew him not—they rejected, they crucified him. For this deadly sin they were driven forth from their goodly heritage, scattered among all nations, and exposed to the wrath of God, until they shall turn to him who smites them, and casting from them the vain traditions of men, believe the word of God, as declared by their own inspired prophets, and acknowledge the Saviour who once suffered for them, who shall again come to reign over them—their own Messiah, their King, their God!

During this long address,—which was uttered from an overflowing heart, with all the animation of one whose long pent-up feelings have at last found vent,—Alick listened with a depth of earnest attention impossible to describe. For some time he kept his eyes

steadily fixed on the speaker ; but as he proceeded, they sunk to the book which he held still open ; and unconsciously he took in the purport of a verse on which they fell, just preceding what he had read,—“ And he saw that there was no man, and wondered that there was no intercessor ; therefore his arm brought salvation unto him, and his righteousness it sustained him.” Alick shut the book, and continued gazing on the cover, till Mrs. Ryan concluded. After a short silence, he said, without looking up, ‘ Then you think we shall not recover our own land unless we become Christians ?’

‘ I do not say so,’ replied Mrs. Ryan : ‘ the word of prophecy rather leads me to think your people will nationally repossess it in their present state ; but enjoy it you never can, nor will you be left in peace, or know an hour of real prosperity or happiness, until you turn to the Lord Jesus, acknowledge him, mourn your own sin, and rejoice in his salvation.’

‘ But suppose we never do this ?’

‘ Oh you will, you will !’ exclaimed little Charles, almost in a scream ; ‘ look in your Bible, Mr. Alick ; look at the twelfth chapter of Zechariah, the tenth verse—here, I’ll find it for you.’ He did so, and Alick read,—“ And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication ; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn.” And now just look at the thirty-sixth of Ezekiel, the twenty-third verse ; “ And I will sanctify

my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and I will bring you into your own land. Then" oh, mind that, Mr. Alick—"THEN will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." There, what do you say to that?" asked the little fellow, triumphantly; and Alick, in the attempt to answer, while stroking the dimpled hand that pointed out the blessed words, burst into tears.

Charley jumped on his knee, and kissing away the drops as they fell, said, 'My own darling Jew, Jesus Christ loves you.'

'I think,' said Alick, as, smiling, he passed his hand over his forehead, 'my night's study has been too much for my nerves, idle truant as I have long proved myself. You see, Charley, I am a naughty boy, having neglected my books ever since I was at school; and now I am no better than an overgrown baby.'

'No, no,' said Charles gravely, 'it is not that. You

are going to enter the kingdom of heaven; and so you are become as a little child." And then he bustled over the leaves, and showed him our Lord's words.

'The things you have said to me, Ma'am,' said Alick, 'are really quite overpowering to the mind. So many matters, new and strange, and important, are contained in your statement that I really don't know what to say or think. I only wish I was half as wise as this little oracle,' clasping Charley to him, with a look so full of affection, that Mrs. Ryan thought she had never seen a more fascinating countenance. 'Look, my dear young friend,' she suddenly said, in a low voice, 'yonder is one of your nation, a rigid Talmudist, who holds those blinding additions and commandments of men, to the exclusion of the light that would shine upon him from this glorious word. He is now, no doubt, engaged in some work of supposed merit; and while scorning the idolatry of the poor Romanists whom you heard last evening at their degrading creature-worship, he is wrapped in the same net that entangles them—obedience to man, rather than to God.'

'Does Ben-Melchor admit the divine authority of this book, Ma'am?'

'Of the Old Testament fully. Do you understand Hebrew?'

'Yes: I learnt it very young. I can read and speak it.'

'Will you take the trouble of fetching me a basket that stands on the table in my cabin?'

Away went Alick; and Mrs. Ryan, catching Charley to her bosom, said, 'My love, pray, pray! there

is a bright and blessed hope for this sweet young Israelite.'

'Am I your little Missionary, Mamma? am I?'

'Yes you are, vein of my heart! But you must pray for wisdom and boldness, you know.'

'How pleased Papa will be, won't he? but hush, for here comes the darling Jew.'

Smiling her thanks, Mrs. Ryan took the basket, and unlocking it, produced a beautifully printed copy of the Bible in Hebrew; which Alick rather seized than took, exclaiming, 'What a splendid type!' and eagerly commenced reading the first verse, with a fluency of pronunciation that delighted Mrs. Ryan; while Charley cried out with much glee, 'That's the language they spoke in Eden.'

'Accept that book, Mr. Cohen, said his friend; 'and trust me, Ben-Melchor will not call a word of it in question. Do study it, and with prayer.'

'Dear Madam! how shall I thank you for such a gift!'

'How shall I thank *you*, Mr. Cohen, for that precious book? To your nation were committed the oracles of God; and but for their fidelity to the sacred trust, we Gentiles must have perished. They lost all things, but they kept this; they have guarded it through the brightest day of prosperity, and the darkest night of adversity. When Popery would gladly have annihilated such a living witness against her abominable perversions, she could not, for the Jew preserved it: when she would have mutilated and made it speak the language of her own falsehood, she could not, for the Jew protected it. Trust me, Mr.

Cohen, when a Gentile hands to a Jew that holy and blessed volume, he does but an act of such imperative duty, that the wilful omission would be recorded against his soul. We thank you for the Bible—with our inmost hearts we thank you for the Bible !'

Mrs. Ryan and Charley now left the deck, and Alick, pocketing both his treasures, walked straight up to Ben-Melchor, who had been standing us usual, with his eyes fixed on the water, muttering rapidly some unintelligible words. 'Do I interrupt you?' asked the youth.

'No: my hours of study are over till the sun has set.'

'Would it not be good for your health, sir, to pass more time on deck? I should grudge as many hours' confinement in a close cabin with this bright sea about me.'

'What availeth the body's health, young man, compared with the soul's welfare?'

'May they not be promoted together, sir? I can hardly think God gave us all these delightful things to turn our backs upon.'

'Wisdom is not with youth, but with men of ripened age. Very painful are the studies that fit the soul for blessedness; and very sore the discipline appointed for mind and body to make us worthy thereof.'

Alick thought of becoming as "little children," and felt how dissimilar were the two ways pointed out to him. He resumed,—'Would it be presumptuous to ask the nature of your studies?'

'The law, youth, the holy law, which is given to make us wise.'

Alick drew forth his Hebrew Bible, and found the first Psalm, from which he read the two first verses. Ben-Melchor looked at him in astonishment, then silently, took the book, and examined it with great care: he then closed it, laid it reverently to his lips, pressed it to his bosom, and said in a solemn tone, 'It is a prohibited book.'

Alick thought the words and actions of his countryman strangely at variance: however, he only asked, 'By whom is it prohibited?'

'By the Rabbins.'

'I have the greatest respect for the Rabbins, but they shall not hinder me from reading this.'

'Youth is presumptuous,' remarked the Jew.

What authority hast thou for disobeying the Rabbins?'

'I have God's authority, ay, and his command, to study this book.'

'Boy! the Holy One (blessed be he) speaks not to the unlearned. When heardest thou his voice?'

'I have it here,' said Alick, turning over with strange delight the leaves of his new Bible. 'Our great prophet, Moses, delivered to us the command;—and he read the passage from Deuteronomy.'

'The memory of Moses is blessed,' said the Jew. 'But see, the sun is setting, and I must to my cabin. Peace be with thee! but read not that prohibited book.'

'Indeed I will,' thought Alick, as he courteously returned the parting salutation, and then, pacing the deck, devoured the word of life in a language of

which he seemed never before to have felt the beauty or the power.

‘Alick,’ said Mr. Cohen, as he bade him good night, ‘to-morrow I must be on deck all day. We shall be passing among

The isles of Greece, the isles of Greece,
Where burning Sappho loved and sung;

And I must enjoy with you the many classic reminiscences that cannot fail to brighten our track.’

Alick bowed; but the words that would, a little while before, have been so congenial to his taste, actually grated on his ear, exciting a feeling of disgust. Whence could it be? He did not know: but with redoubled zest he betook himself to the contents of his Hebrew Bible, and fell asleep with his finger on the page, and his mind filled with the sublime imagery of Isaiah.

CHAPTER VIII.

THE Hebrew Bible which Mrs. Ryan had given to Alick had been for some time in her husband's possession; and he had marked, faintly but distinctly, by a pencil line down the margin, sundry passages, to which he wished especially to refer, when discussing with Jews the word of prophecy and of promise. Alick did not at first perceive these marks: but on discovering one over against a glowing description of Israel's future glory, he eagerly sought for more; and reading with the ardent perseverance of one who is not fulfilling a task, or seeking out hidden mysteries, but hoping to gather valuable information from the pages before him, he took in the purport of a vast body of evidence, while his heart now melted, now glowed, now trembled; as sorrow, hope, awe, alternately bore sway over his deeply-excited spirit. 'What upon earth,' thought he, as with a gesture of impatience he struck his hand on the volume, 'What upon earth have the Gentiles to do with this book? from beginning to end it concerns us, and us alone: how came they to possess it, while among us it is scarcely heard of?' He turned over the leaves, and his eye falling on the nineteenth Psalm, he recognized it at once as forming part of the synagogue-worship; in which he had often joined, but too heedlessly to take note of

anything but a few specimens of what he considered highly poetical language and imagery; among which he had particularly admired this. 'So,' said he, after carefully reading it over, 'this portion of the Bible is actually in daily use among us. Have the Goim* translated it, I wonder? He looked into Gordon's Bible, and found it correctly given; then returning to the Hebrew, he recognized many other passages, as being interwoven with his liturgy. 'How I wish I had my prayer-book here! I used to despise the men and lads around me, who pored so closely over their book, and joined so devoutly in the responses, while I was peeping up through the gallery-screen to see the ladies coming and going; or amusing myself with Esther's angry glances as she saw me so inattentive. Poor dear Esther! her heart is with her people, mourning over their afflicted state, and longing, praying, believing—Oh, how far superior is she to me, who do not deserve to be called a Jew!' In this way he went on, reading, remembering, and soliloquizing over the inspired word; his prevailing wish being for some one with whom to discuss, in free, full, vigorous argument, what seemed to increase his perplexity with every line he read. He remembered that one of the sentences he was accustomed to hear in public worship was, "Blessed art thou, O Lord! our God, king of the universe, who hath not made me a woman." And he secretly confessed that to be such a woman as Mrs. Ryan would be no great disadvantage. Yet he longed for a man to reason with him out of the Scriptures, and felt confident that he could estab-

* Gentiles.

lish the exclusive title of Israel to every good thing mentioned in them.

In this mood his father found him when he came on deck early, to enjoy the scenery. Ben-Melchor had also, it seemed, a respite from his severe services, for he appeared more carefully attired, and with a mind evidently more disengaged, than on any of his precedent transient visits. Alick could not account for the pugnacious feeling of which he was inwardly conscious, and which seemed almost equally ready to vent itself on any convenient object. It was the proud spirit of stiff-necked Judaism rising within him—the tossings of a mind breaking loose from its former moorings in the stagnant waters of lazy indifference, and caught in conflicting billows without being able to reach the steadfast anchor of well-grounded hope and assured faith.

Mr. Cohen appeared unusually cheerful and sociable with Ben-Melchor, whom he wisely determined to make as agreeable as he could, since there was no avoiding him; and the latter related some particulars of the recent proceedings of Mahomet Ali, the turbulent old Pasha, which interested Mr. Cohen by their political bearing, and set Alick considering whether the singular character and arbitrary proceedings of the Egyptian Chief might not be turned to the advantage of the Jews. He had, while seeking out psalms connected with the synagogue-worship, recalled to mind how incessantly their prayers turned on the point of the national restoration; and this, combined with the confident predictions of Mrs. Ryan and Charles, convinced him that it was the bounden duty of every

Jew to make it the principal object of his most strenuous efforts. But on this subject nothing was said; and Alick was just meditating an escape from such uninteresting society, when he was relieved by seeing his friend Charley came bustling up the ladder.

‘Well, my little man,’ said Mr. Cohen, ‘is not your Mother coming to enjoy this fine weather on deck?’

‘No, sir: Mamma is busy in the cabin; and I am come to play, if Mr. Alick will take care of me.’

‘That I am sure he will,’ remarked Mr. Cohen; and Alick jumped up and ran off with Charley to the farthest corner of the deck.

‘Have you been reading?’ asked the child, eagerly.

‘Plenty, Charles: and well I may, for the whole book is about us, the people of God, and nothing else.’

‘We are the people of God too, Mr. Alick.’

‘Then why is there nothing about you in the Bible?’

‘There is plenty about us in the New Testament. We are the children of Abraham by faith, as you are by birth.’

‘But Abraham’s faith was quite different from yours.’

‘No, it was the same. You know, the Lord Jesus says to the unbelieving Jews, ‘Your father Abraham rejoiced to see my day; and he saw it, and was glad.’’

‘That proves nothing, said Alick, fretfully.’

‘Do you think Abel went to heaven, Mr. Alick?’

‘What! the son of Eve, whom his brother slew? yes, I have no sort of doubt as to that, poor fellow.’

‘And Enoch did, we are sure; and Noah, and all

that loved God before Abraham's time ; but none of them were Jews, for Abraham was the first.'

Alick felt ashamed to be so easily corrected by a mere infant: Charles continued: 'If good people were saved before there were any Jews in the world, why not now, Mr. Alick?'

'Fickle boy! Yesterday you were all for the Jews, and now you turn against us.'

'No; but I was saying something to Mamma, very much like that you said to me just now; and so she reminded me of Abel, and the rest of God's Gentiles, you know.'

Alick looked steadfastly in the smiling face of the child, and after a moment's pause warmly said, 'Well, Charles, if it please God to fulfil his merciful promises to Israel while you and I live, I'll share with you every blessing I get in that good land. And I'll tell you something more, my boy: you talk of persuading the Jews to become Christians; if ever that be done, it will be by such people as you and your dear Mother, with hearts full of love, and lips full of kindness to the Jews:—to "Zion whom no man seeketh after,"' he added in a lower tone, and turning in the direction of the city he was beginning so deeply to yearn over.

Charley laughed with pleasure: 'How nice it is to hear you talk like the Bible, Mr. Alick? you did not talk like the Bible when I saw you at first.'

'Because I did not think like the Bible, Charley. Oh, how I wish you could talk to me in Hebrew!'

'Sure, ain't I learning it as fast as I can? Mamma gives me a lesson every day. Stop, I'll be back in

less than no time,' cried the merry little fellow, as he bounded away, and hurried down to his cabin; whence he presently returned with a Hebrew grammar, and a Psalter in the same language.

While Alick with delight bent over him, and corrected the few inaccuracies of pronunciation with which he went over an easy little lesson, Mr. Cohen and Ben Melchor approached; the former saying, 'That's right, Alick; you could not be better employed:' then glancing over the child's head, he exclaimed, 'Hey-dey! why you're teaching him Hebrew. That's urging on the march of intellect in double quick time. Had you not better begin with English?'

'He reads English, sir, as well as I do:' said Alick, proud of his young friend's acquirements; 'and I have only now discovered that he is making a progress in Hebrew, wonderful for his very tender years.'

'I can speak Irish, too,' said Charley, the innate pride of whose heart was roused by all these commendations.

'And who taught you, my brave fellow?' asked Mr. Cohen.

'I learnt Irish among the people at home at our place near Cork. Nurse talked it more than English. Papa thought me too young for Hebrew; but I coaxed Mamma to let me try a little bit, and sure it's easy enough!' Then with no small self-complacency he opened his Psalter, and read off a verse very correctly.

'He is evidently a genius,' observed Mr. Cohen;

‘but his father is right, and the mother, as women usually are, is wrong. French would be far more useful to him.’

Charley, whose cheeks had crimsoned on hearing his mother blamed, now looked up at the reprover, and said with some bitterness, ‘God didn’t write the Bible in French.’

The sudden pressure of Alick’s arm, which was round him, as he sate on his knee, and which probably indicated a wish to caution him, induced him to turn and clasp the neck of the youth, ejaculating in the same breath, ‘He wrote it in Hebrew, didn’t he, darling?’

‘Upon my word,’ said Mr. Cohen, turning to Ben-Melchor, ‘this is a most extraordinary child.’

The Talmudist, in whose countenance strong passions had been working all along, now burst out in fierce invective against the infidel Goim, who were using the holy language as a snare to destroy the souls of Israel; and on whom he invoked all the curses of the law, with such loudness of voice and extravagance of gesture, that Charley clung to his friend in terror, hiding his face in the vest of Alick, who trembled as much, though from a different cause. Mr. Cohen strove to slip in a few qualifying words, but to no purpose. Hebrew, Arabic, Italian, were all put in requisition by the enraged Jew; and at last he had recourse to English, in which he was obliged to speak slower, while uttering fearful blasphemies against the Name at which every knee shall bow. On hearing this, the little Christian boy lifted up his head, and, still keeping fast hold of Alick, looked round, exclaim-

ing in a shrill cry, 'You are a wicked man to speak against the Lord Jesus!'

The Jew redoubled his invectives, and Charley, with all the fire of his race fully kindled, fixed a stern look in the distorted countenance of the blasphemer, saying, 'He is your King for all that, and he will judge you.'

'Little serpent!' said the Jew, in a suppressed tone, more frightful than his former vociferations, 'I could toss thee upon the wave, and send thee to Gehenna, ere thou doest more mischief.'

'Do!' said Charles, jumping off Alick's knee, 'Do if you like! Little Cyril was no bigger than me when he was a martyr for the name of the dear Lord Jesus Christ: and if you kill me, I'll only go the sooner to him. He *is* your Messiah!' For a moment he kept his eye on the face of the threatener; but it was too much for his infant strength: he threw himself again into Alick's arms, and sobbed and cried most piteously.

Mr. Cohen was a man of sense, and of generous feeling so far as he allowed himself to feel; he was also a fond father and a perfect gentleman, and all these things combined to make him unusually angry on poor little Charley's behalf. Before, however, he could express his indignation, a new turn was given to the matter; for some of the Jew's Italian remarks had reached the ear of the sailors, who called up the Captain from a devotional office before his image. Their looks, to which Mr. Cohen failed not to direct Ben-Melchor's attention, wrought a great change in his aspect: the fate that he had contemplated for little Charles was not unlikely to overtake himself, if he ex-

asperated those wild-looking devotees. He bent his eyes to the ground, and stood silent, while Mr. Cohen soothed the irritated mariners, by assuring them that the remarks, which he said must have been imperfectly heard, had no reference whatever to *their* religion. This excuse, backed by a hint of some intended largess, as a compensation for the wound their pious feelings had suffered, though needlessly, had the desired effect: and Mr. Cohen haughtily told Ben-Melchor he might be thankful to escape with no worse than a pecuniary infliction: then left him to his reflections.

But why had Alick, the fiery Alick, been silent? Had he no sympathy with the courageous fidelity of his little companion, no pity for his natural terrors? More, much more than this was swelling in Alick's bosom: the expressions that roused the child's resentment had smote on his heart, making it recoil as from something dreadful; while the words of the baby missionary, 'He is your King, and he will judge you: He is your Messiah,' seemed to awaken an echo there. Overpowered by the consciousness that a belief which his people held so deeply accursed was fast gaining on him, he felt paralyzed: and the child's momentary boldness, his spring upon the deck, his fearless bearing in the face of an opposer so formidable, and the reference to a martyr of his own age, all struck the young Jew as something supernatural, sent to confirm his wavering thoughts. When the seamen approached with looks so evidently hostile, he lifted Charley in his arms, ran down to his mother's cabin, and saying, 'There; thank God for what he has given you,'

hastened back in time to hear his father's plausible excuse, and to witness the retreat of the crest-fallen Ben-Melchor ; after which, Mr. Cohen said, ' Alick, a sad insult has been put on that nice woman in the person of her little son. We really must, as gentlemen, disclaim any participation in the vulgar, violent prejudices of this strange fellow. Come down with me to her cabin.'

Alick obeyed, half reluctantly indeed ; for nothing was so insupportable to him as the idea that something might lead to a prohibition of farther intercourse, Mr. Cohen sent in a most polite request for five minutes audience, by Mrs. Ryan's servant : and on being admitted they found that lady, with traces of tears on her cheeks, and Charley looking most sorrowfully downcast in a corner of the little apartment. An ample, and indeed a very feeling apology was immediately tendered by Mr. Cohen, to which she warmly replied that it was wholly unnecessary, since she could not for a moment believe that it was otherwise than painful and distressing to them to witness what no one could have prevented. She added that her chief regret was on Charley's account, who by his own confession had shown a very improper spirit in replying to what was so wrathfully spoken.

' My dear Madam, you astonish me. The boy's spirit was admirable ; and though of course I could not take this view of the question, right proud should I be to have a boy twice his age, equally bold and faithful to his convictions.'

' Charles, come hither,' said Mrs. Ryan ; and the

little fellow came to her knee, 'Did you speak the truth to the person who was reviling our Lord?'

'Yes Mamma, I did.'

'Did you speak it in love, Charles? Did you bear in mind that "the man of God must not strive, but be gentle unto all men; patient; in meekness instructing them that oppose themselves;" and did you as far as a little boy could do, exhibit the spirit of a man of God?'

Charles hung his head.

'What did our Lord do when he was reviled?' Charles looked up, and softly repeated, "'Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.'" Please forgive me!' he added, looking round with tearful eyes.

'I profess myself wholly unable to see what there is to forgive,' said Mr. Cohen with some warmth. 'My countryman, a great fellow, with a formidable countenance, talked of pitching this child into the sea around us, which he could have done in a moment, (you need not look so fierce, Alick,) and instead of running away, or screaming out with terror, the gallant little fellow faced him most manfully, declaring his readiness to lay down his life for what he believes to be the truth. I repeat, were he mine, I should glory in him; and richly reward him too. I will not any longer intrude on you, dear Madam, but permit me to hope that you will join us on deck in the evening, when we shall pass the noble spectacle of the ancient Sunium, and I need not add that no annoyance will be suffered to approach you.'

Mrs. Ryan promised: and heartily thanked him for his kindness to her and the child, as he took a friendly leave; then turning to Alick, who still sat absorbed in thought, she said, your father is all benevolence and real courtesy, Mr. Cohen.'

But Alick's pent-up emotion could bear restraint no longer; he burst out into sudden vehemence, exclaiming, 'Oh Mrs. Ryan, I cannot bear to hear that Name reviled! Nobody must do it, nobody shall do it in my presence—I can't bear it, and I won't bear it!' and he started up and threw himself into another seat, while Mrs. Ryan gazed in silent surprise, and Charley running to him said, 'Why, do you love the Lord Jesus? Do you? do you?'

'I don't know that I love him, but he was good and merciful; though he is not my Messiah.'

'Either your Messiah, or a deceiver, an impostor, and a blasphemer,' said Mrs. Ryan, firmly and solemnly. 'He applied himself to all the predictions of the prophets, he declared himself the Son of God, the King of Israel, the I AM, the Pre-existent, before Abraham was, before the foundation of the world—that world of which he announced himself to be the final Judge. No, Mr. Cohen, there is no middle way: either the strongest expressions of your countryman fall far short of the truth, or else he of whom we speak, Jesus of Nazareth, is your own Messiah, your Saviour, your King, and your God.'

'Mrs. Ryan, don't say any more; I will not rest till this point is settled in my mind; but my head is too bewildered to think at present. Don't speak about it when my father is by; for though he is so liberal he

might forbid my conversing with you : he did on a former occasion with one who first taught me to think on these subjects.'

'Then you *have* been spoken to before?' exclaimed Mrs. Ryan eagerly.

'Yes: by the person who gave me, or rather lent me the English Bible, on board the ship we came over in. It arose from his saying that the third Lion in our British arms was the Lion of the tribe of Judah.'

'Oh, I do hope it is!' cried Mrs. Ryan. 'It would indeed be a token of security, honour, and triumph for England, if her standard bore that unconquerable badge.'

Towards sunset, the voyagers assembled on deck, where, by Mr. Cohen's orders, a handsome awning had been put up, and refreshments set out, to which Mrs. Ryan, Charley, and Ben-Melchor were invited. The latter appeared anxious to render himself more agreeable to his companions, who avoided any recurrence to the past, and all was cordiality and good-humor. They obtained a splendid view of the remarkable spot which Mr. Cohen was so anxious to survey,—Cape Colonna, from the bold high cliff of which, abruptly rise the marble pillars that once supported a magnificent temple of Minerva. Bathed in the light of a western sun, these beautiful ruins shone like burnished gold, extorting exclamations of delight from more than one of the party.

'How imposing is that desolate wreck of the glories of ancient Greece!' said Mr. Cohen. 'It is the first object that has really interested me since I left home. The familiarity acquired in early days with these classic

scenes and names, invests them with an endearing claim on the affections, so that the first gaze fixed on them seems rather the recognition of something long-loved and lost, than the discovery of a new object. I am looking on Sunium,' he added, 'and how prolific is imagination in filling out what now, alas! is lacking to that bare but lovely outline, and peopling the solitary cliff with forms of armed warriors, and of white-stoled priests; while the song of devotion, and the shout of defiance seem borne in mingled power over these now silent waters.'

'Will Greece ever rise again to any eminence among the nations?' asked Alick.

'Not under its present government,' replied Mr. Cohen; 'nor while the character of her sons continues so miserably deteriorated. The ancient spirit of freedom must be rekindled, with all its glowing patriotism and scorn of wrong, ere we can look to witness another Marathon.'

After a few more remarks on the past and present state of Greece, the conversation turned on the relative position of Turkey and Egypt, the evident purpose of Mehemet Ali ultimately to throw off the Sultan's yoke, and to establish an independent dominion, which Mr. Cohen remarked, he would extend to the uttermost of his power.

'And what, in that case,' said Mrs. Ryan, 'is to become of Syria? what of Palestine?'

Ben-Melchor looked at her for a moment, then dropped his eyes: but the glare of that glance was startling. She, however, resumed. 'My own conviction is strong and immoveable: all these disputes,

these conflicts and commotions in the East, are but the means which God will overrule to accomplish the restoration of his chosen people, his Israel, to their own land.'

Mr. Cohen looked astonished, Alick delighted, and Ben-Melchor averted his face.

'Tell me,' she resumed, 'do you not yourselves look for this?'

'Why, I believe the expectation has always been cherished among us,' said Mr. Cohen: 'but I cannot say that, as yet, I see any indications of its being well grounded. The time may come, though not in our day: meanwhile we have little to complain of in our present state; and under the light of the nineteenth century, I expect the few remaining prejudices will wholly subside, and we shall take our place, divested of all invidious distinctions, among the nations where now we hold a somewhat unfavorable and anomalous position.'

'I cannot agree with you,' said Mrs. Ryan. 'The writings of Moses and the prophets distinctly point to a national restoration, not only of Judah and Benjamin, but of the scattered, long lost Ten Tribes, again to inherit the land which God gave to Abraham; to build up the old wastes, to restore the desolations of many generations; and your daily services in the synagogue so hinge upon that prediction, that you can scarcely point out a prayer which does not plead the promise of God to bring you back.'

Alick had never seen his father look so perplexed; yet there was not much dissatisfaction in his countenance. Mrs. Ryan's was glowing with eager anima-

tion; and Ben-Melchor looked the personification of pride. Mr. Cohen suddenly turned to him, and said, 'You are better able to decide this question than I.'

'What question, brother?'

'Whether our people are to repossess the land of our fathers.'

'Is yonder sun to rise again?' asked Ben-Melchor.

'Not more surely,' said Mrs. Ryan, 'than Israel is to repossess the land: for the Lord has said that if the ordinances of the sun, moon, and stars depart from before him, then may Israel cease from being a nation before him, for ever: and again, 'If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.'" And once more, "Thus saith the Lord; if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them."'

'If those words are in *our* law,' said Mr. Cohen, 'they are very encouraging.'

'The words are truth!' ejaculated Ben-Melchor; 'the Holy One (blessed be he) hath spoken them.'

'Have you, sir, a copy of your liturgy with you?' asked Mrs. Ryan, who seemed roused to shame the coldness of this liberal Jew.

‘ Why it happens that in looking out some things for this trip, I transferred a prayer-book from my larger trunk, and it is now in my cabin.’ Without waiting for another word, Alick, whose caution seemed all to be forgotten, flew down stairs, and brought up the liturgy in constant use among them, to which he had never given the smallest attention. Mrs. Ryan took the book, and turning to the concluding part, the office of the Hosanna Rabba, read as follows: ‘ The voice of (Elijah,) who bringeth glad tidings and said —Thy salvation will I strengthen when he (Messiah) cometh; it is the voice of my beloved, coming, *and I will declare the glad tidings.* It is the voice of him who cometh with myriads of saints, standing on the mount of Olives, *and I will declare the glad tidings.* It is the voice of him, (Messiah,) when he cometh at the sound of the great cornet when the mountain will divide; *and I will declare the glad tidings.* It is the voice of him (Elijah) proclaiming the redemption from captivity, and the (Messiah) coming with all his pious ones with him; *and I will declare the glad tidings.* It is the voice of the BATHKOL roaring from Zion, proclaiming freedom to the whole world; *and I will declare the glad tidings.* It is the voice of compassion pressing on the seed (Israel) for they will be deemed innocent as infants in the womb of their mothers; *and I will declare the glad tidings.*’ She passed over a few words, and continued, ‘ “ It is the voice of the pure one who worketh and beholdeth all these things; *and I will declare the glad tidings.* It is the voice of salvation, proclaiming the welcome period of the earth’s acknowledging the unity of his

name; *and I will declare the glad tidings.* It is the voice of the Mighty One of heaven and earth, exclaiming, Can a nation be born at once? *and I will declare the glad tidings.* It is the voice proclaiming the period of redemption; and the people shall see light, 'and it shall come to pass, at even-tide there shall be light,' *and I will declare the glad tidings.* It is the voice of the Saviour's going up to mount Zion, who will heal the sick, and will redeem the children of Zion, *and I will declare the glad tidings.* It is the voice that shall be heard in all thy borders, to enlarge the places of thy dwellings; *and I will declare the glad tidings.* It is the voice crying to make thy residence unto Damascus for the reception of thy sons and thy daughters; *and I will declare the glad tidings.* It is the voice to make glad the rose of Sharon; for they shall rise who sleep in Hebron, *and I will declare the glad tidings.* It is the voice crying, Turn ye to me, for on the day ye hearken, ye shall be saved; *and I will declare the glad tidings.* It is the voice of the man whose name is the branch, and this self-same branch is David; *and I will declare the glad tidings.* It is the voice proclaiming, rise ye up from the dust, awake and shout, ye who inhabit the dust; *and I will declare the glad tidings.* It is the voice of the multitude praising the reign of the Messiah, making great the salvation of his kingdom; *and I will declare the glad tidings.* It is the voice exclaiming, the name of the wicked shall perish, but he will show mercy to his anointed one, even David; *and I will declare the glad tidings.* It is the voice of granting salvation to

his people for ever, even to David and his seed to everlasting." '*

The silence that reigned while the lady, with equal solemnity and animation, recited this remarkable portion of Hebrew worship, was unbroken. Her auditors listened, almost breathlessly; and the very sailors as they passed and repassed, trod lightly on the planks. Closing the book, she said, ' This is your hope, and this is ours. O that He, the God of Abraham, may hasten that glorious day when there shall be one King over all the earth, and his name, One! Do not forego this prospect: do not let the poor advantages that may be obtained among Gentile nations divert your eyes from looking, your hearts from longing, for the consolation of Israel. The promise is given: "though it tarry, wait for it—it will surely come and not tarry." There, Mr. Cohen, is your book, some parts of which are indeed contrary to Scripture; but there are very few prayers in it to which I cannot respond with a fervent amen; far, far unlike are they to the idolatrous abominations that lately on this very spot pained our ears, insulting the Most High God. Oh, that you would seek to the Fountain-head of all truth, where the water of life flows freely, unmingled with man's inventions! Then should you understand the counsel of the Lord, then should you clearly see what precious things are re-

* "The form of daily prayers, according to the custom of the German and Polish Jews, as read in their synagogues, and used in their families."—Printed and sold by Abrahams, Houndsditch. A. M. 5596.

served for you; and hear indeed the voice saying, "Turn ye to me, for on the day ye hearken ye shall be saved!"'

Without giving time for any one to reply, she took Charley by the hand, and with an obeisance not only courteous but respectful, she quitted the deck, and descended to her cabin, to pour out a full, and on this occasion, a thankful heart.

Alick looked at his father: he had never seen him wear so solemn an aspect. Mr. Cohen had opened the book, and was attentively reading the passage over. Ben-Melchor suddenly exclaimed, 'That woman hath studied the law, which was not made for women to study; yet it hath given her wisdom: she will pervert many. Youth, beware of her!'

'I wish he may never meet with anything more needful to beware of,' said Mr. Cohen abruptly, 'Come Alick, I want you to read to me: we have been too little together of late, considering in how small a space we are cooped up.' Then, bowing to Ben-Melchor, he took Alick's arm, led him to his cabin, and to the youth's great astonishment desired him to begin and read aloud the Hebrew Liturgy, which he did with extreme readiness, and with increasing wonder that he should have been so insensible to its bearing on the point that of late had almost exclusively occupied his thoughts. He longed unspeakably to discuss it with Mrs. Ryan; and in the meantime, after leaving his father, occupied himself in ascertaining that the Psalms and other scriptural portions contained in that book exactly corresponded

with his Hebrew Bible, and the latter with the English. He seemed to have now something tangible, both as regarded Judaism and Christianity, and resolved to make use of it in deciding the momentous question, of which he felt that the importance hourly increased.

CHAPTER IX.

ALL restraint was now completely removed, as regarded the main subjects of Alick's conversations with Mrs. Ryan and Charley. It was a plain question between them, whether real Judaism was or was not Christianity; and to this end she especially urged upon him what he felt to be a very powerful argument,—the sinfulness of man's nature, of which, through the application of God's law to his secret conscience, he already began to feel more than theoretically convinced,—the absolute necessity of some atoning sacrifice for that guilt; and, supposing that any one could really believe that the blood of bulls and of goats had power to take away sin, the compulsory cessation of those ordinances prescribed in the Mosaic law, and the consequent condemnation of the whole world, Jew and Gentile alike, for seventeen centuries. Having established this, she proceeded to show in a very simple and beautiful manner, how perfectly every type was fulfilled in the Lord Jesus; and how distinctly he is set forth as "the end of the law for righteousness to every one that believeth," not only in the writings of the Apostles, but of the Prophets. Alick's mind was of a fine order, and peculiarly fitted for deep investigation: and being now for the first time really interested, it was for the first

time fairly drawn out: so that the present topic engrossed it with exclusive power. Ben-Melchor had distinctly established the authenticity of the Hebrew version of the Old Testament which Mrs. Ryan had given to him; but at the same time denounced his study of it, in that pure state, as contrary to the law of the Rabbins; his father, on the contrary, assured him that it was very frequently used among the Jews of their own acquaintance who were at all inclined to obtain credit, as he said, for theological learning and piety: and that their little devotee, Esther, was constantly poring over it in her retirement. From all this Alick gathered that he might with perfect confidence refer every question to its decision, and as Mrs. Ryan was well pleased to do the same, their arguments went mainly to establish the correspondence or the discrepancy of the New Testament with the Old. One great advantage was gained by the early acquaintance into which Alick had been brought with the idolatrous errors of Popery: he could himself disprove many of them by very plain passages in the Bible; and she took occasion 'by this to show him how similarly unfounded and unscriptural were the doctrines and traditions of the Talmudists.

For instance, on a strict fast-day, which occurred while they were at sea, after a night of very troublesome navigation, when the poor sailors, greatly needing refreshment, looked quite wan and dejected for the lack of it, and the captain was particularly audible and voluble before his image, Alick remarked that it was doing a great injustice to the character of the Most Merciful to suppose that He could take any

pleasure in seeing them crawling about the ship, hungry and uncomfortable. Mrs. Ryan warmly assented, and added, 'They really believe it is an acceptable service, and very efficacious in atoning for sin.'

'Well,' said Alick, 'they did not learn such a notion out of *my* Scriptures, at any rate, whatever the other book may say.'

'The other book,' replied Mrs. Ryan, 'which by the way, is *not* another, says, "Bodily exercise profiteth little," and stigmatizes as "doctrines of devils" the "forbidding to marry and commanding to abstain from meats."'

'Then, so far we agree; for look here, what Isaiah says, "Is it such a fast as that I have chosen? a day for a man to afflict his soul? is it to bow down his head like a bull-rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day unto the Lord?"'

'Will you read the eleventh verse of that fifty-eighth chapter?' said Mrs. Ryan eagerly: 'it is to show what shall be the consequence of your people's forsaking these empty forms of erring devotion, and worshipping and serving the Lord, according to his own will.'

Alick read—' "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." This refers to our restoration, certainly; but I don't see how it applies; for we are quite free from such Gentile abominations.'

‘No, she replied, ‘look at your prayer-book, and read in the afternoon service for the fast, what you appear not to have noticed. It is at page 37.’ Alick presently found it, and read, “Sovereign of the Universe! it is clearly known unto thee that whilst the holy temple was established, if a man sinned, he brought an offering, of which they only offered its fat and blood, yet didst thou in thine abundant mercy grant him pardon; but now, because of our iniquities, the holy temple is destroyed, and we have neither sanctuary nor priest to atone for us. O may it therefore be acceptable in thy presence that the diminution of my fat and blood, which hath been diminished this day, may be accounted as fat offered and placed on the altar, and thus be accepted of me.” ‘I can’t say that I like that, Mrs. Ryan: really it does savour of Popery, I am sorry to confess.’

‘True, and it does not savour of the Bible; for look how the Lord rejects something very similar to it, Micah vi. 6—8. “Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

‘That,’ said Alick, ‘does away with sacrifices of every kind, and provides no atonement at all, but a man’s good works.’

‘O far, far from it. “He hath showed thee, O man, what is good,” the alarmed soul is directed to some revelation of God, providing the remedy that he would vainly purchase by the blood of beasts, or that of his own flesh ; and upon this text alone, Mr. Cohen, I can rest, to prove the utter insufficiency of all that man can do—the certainty that God has done for him what he never could achieve for himself. To ascertain what this was, turn to the fifty-third of Isaiah.’

But Charles had already found the chapter, and his sweet little voice, reading it throughout, gave the utmost effect to its touching words.

In this way Mrs Ryan proceeded, at once vindicating Christianity from the abominations of Popery, and Judaism from those of the Talnud. Mr. Cohen meanwhile, encouraged Alick to talk to him on the subject of their own faith, and even allowed him to read those passages from the prophetic writings which positively foretel the restoration of Israel to their own land. On one occasion, he said, ‘You must curb your enthusiasm my dear boy : whatever pleasant dreams you may indulge in, as to that far distant period of which our holy prophets certainly speak very clearly : remember, our present business is with our own times, and the men of our own times ; an advancement among the nations such as we are looking for in England, where places of high trust and honour will not long be closed against us, is worth seeking, if only to facilitate the events on which your heart is so much fixed. You don’t want to see a procession of old clothesmen,’ he added smi-

ling, 'with greasy beards, and sacks over their shoulders, returning to Jerusalem?'

But Alick did not smile. 'Father, they are Jews, and I am a Jew, and to Jerusalem we shall all return. It may be in a depressed and humble state, that in our own land the favor of God may first shine on us to raise us out of the dust: but I never will allow that our path lies upward among the Gentiles, crawling and creeping from grade to grade, till we attain sufficient importance to restore ourselves. No, no, sir: we shall never restore ourselves—the Lord our God, He will restore us.'

Mr. Cohen looked at the youth's erect person, his extended arm, and animated gesture, and secretly thought what a fine parliamentary speaker he would one day become. He then said with his accustomed good-humour, 'Well, my dear boy, far be it from me to check your patriotic feelings, since you do feel that Jerusalem is indeed our country, the land of our fathers, the land that God gave to Abraham, and which I heartily hope will be restored to Abraham's posterity. We only differ as to the way of its accomplishment, and probably that difference arises only from my longer intercourse with this matter-of-fact world. I have been an enthusiast myself, Alick, though I confess not in a cause so high as what you are engaged in: had my thoughts been turned into that channel, 'tis not improbable that I might some thirty years ago, have raised a Hebrew corps from among the most despised of our brethren in London, and undertaken the re-conquest of Syria. So you see I can make allowances for your sanguine anticipations of

what, possibly, your children may, in their old age, see the beginning of. Be as national as you please: if you don't serve your people in one way, you may in another.'

'Dear father, how kind you always are to me! It does make me so happy to find you willing to indulge me in talking on this subject.'

'It would be very unnatural in me not to do so, Alick. To say truth, I am the more willing to indulge you in talking to me, because you so readily and honourably gave up the intercourse with a person of whom I could not approve, on board ship.'

Alick coloured: 'Indeed, sir, I do not deserve that commendation; I was not ready to give up his society, but he himself positively refused to allow me to carry on the acquaintance against your will.'

'He was afraid of his superior officers.'

'No; he proved to me out of the law of Moses that to disobey my parents was a very great offence in God's sight.'

'He spoke truth: it was punishable with death.'

'So he told me, sir, and also that the command, so far from being abrogated, was confirmed by—by—'

'By the Christian religion, I suppose? very likely: for I remember seeing in a church the law of the ten commandments very conspicuously displayed in gilt letters, on what they consider the most sacred part of the building. I am glad, however, to find that the old seaman was so honest.'

Here the matter dropped: but Alick had got a new idea out of which to frame a question for Mrs. Ryan.

'Do you imitate the Temple, and the synagogue

worship in your churches?' said he. 'Have you the ark there?'

'No; what makes you think so?'

'Only, my father was talking of your deeming a part of your churches more holy than any other part.'

'Indeed we do not; or if any do, they have no warrant either of Scripture or of our church for their superstitious notion. There is a table in all our places of worship, on which the bread and wine are placed, at the celebration of the Lord's Supper, and this table is ordered to be put on one side when not wanted. Unhappily, most of our older churches were built during the domination of Popery; and as they have a pagan altar, and a recess in the east end always to fix it in, surmounted and surrounded with such things as you saw in the captain's cabin, we, for convenience' sake had our table set there; and to fill up the space that was stripped of the idolatrous images and pictures, we, very properly, exhibit the ten commandments, of which, you know, one solemnly prohibits what we by God's grace have abjured. Gradually the bringing of the table out into the chancel or body of the church was discontinued, and the congregation directed to go up instead; and for the preservation of articles laid upon it, and to prevent inconvenient pressure, a railing was thrown across. From this, some ignorant people came to attach a sort of sanctity to what was so exclusive: and the error—as error always does—spread a good deal. The table is called even an altar by some, though we allow of no sacrifice but the sacrifice of thanksgiving offered up on the altar of our hearts, and made acceptable by Christ's sacrifice.

No person who studies the Bible can be led away into the unscriptural folly of attributing to any one part of a Christian house of prayer greater holiness than to any other part ; nor can a person who reads the canons and other formularies of our church convict her of countenancing it.'

' I am glad I asked you, Ma'am,' said Alick ; ' for to confess the truth, the more I see of your wide separation from this disgusting idolatry, the more willing I am to listen to your opinions. I'm sure I owe a great deal to you : I have learned to love my own people, and the God of my people, far better since I listened to your instruction ; and if I don't believe all that you do, it is because I have not yet found it plainly declared in my own Scriptures, which I know to be God's word, and by which I am resolved to judge of everything I hear.'

Mrs. Ryan was deeply interested by her young companion's state of feeling ; and rejoiced at the sturdy determination which he expressed, to believe nothing that militated against Moses and the prophets. She was, however, about to enjoy the assistance of a very unexpected auxiliary in the good work. Two days after they passed Cape Colonna, while slowly bending their course close by a small rocky island, a boat was seen to put off from its shore, and to row evidently towards their bark. Alick was on deck, Charley on his knee, watching a most glorious sunset, and pleasantly chatting, when this boat engaged their attention, and the warning of the steersmen that she was making for them, elicited a great many guesses, and playful remarks as to who could be coming to pay

them a visit. 'Some nice little boy, Charley, to romp about with you, and to put your Jew friend into a corner.'

'No, Mr. Alick, nobody can do that, sure they can't! Ah, I love you with all the veins of my heart; I do, I do,' and he hugged him warmly.

'Time will show, Charley; I'm desperately afraid of a rival.'

The boat neared, and soon hailed them, and a gentleman stood up, at sight of whom Charley gave a sudden start, and changed color, staring at Alick in evident perplexity: but the sound of a loud, cheerful, bold voice, asking, in not very perfect Italian, whether there was a lady on board, put an end to Charley's difficulties; he struggled most violently to get free from Alick, who held him fast on account of the sudden stir on board, and shrieked out 'Papa! papa!'

A very few seconds elapsed after this outcry, ere a fine, officer-like man sprang on deck; and Alick, not a little astonished at the sudden verification of his playful prognostics, allowed the boy to leap from his arms into those of his delighted father, and then with a right creditable feeling ran down to apprise Mrs. Ryan in the least startling way he could, of the arrival of her husband, and hastened to his own little berth.

His first feeling was one of vexation, at being interrupted and rivalled in the enjoyment of his intercourse with his friends: but this gave place to satisfaction in the prospect of such an addition as Captain Ryan promised to be to their party. He was wonderfully pleased with his trumpet-toned voice, the

elasticity of his step, the spirit of his movements, and above all, with the fire of an eye that melted at once into the softest tenderness when his little boy rushed towards him; and even at that moment, a smile of courteous apology seemed to crave Alick's indulgence for his young charge's rudeness, and to thank him for his care. 'He is a fine fellow, and a nice fellow, or I am much mistaken,' thought Alick; 'and I can contradict him flat in an argument, instead of the round-about, polite way I have to contradict the lady in.'

His soliloquies were interrupted by Charley, who, bouncing in, and jumping, said, 'No, not even Papa shall put you into a corner, you love of a Jew! I'm come to tell you so: and Papa says you are the broth of a boy, for taking care of me; and he will love you too.'

'The broth of a boy! what's that? I never was boiled'—

'Oh that's an Irish saying. *They* call O'Connell the broth of a boy, and *we* call Mc'Ghee the broth of a boy.'

'Then it's a compliment, I suppose: but without your explanation I should have thought it a questionable one.'

Very soon afterwards, Captain Ryan appeared on deck again, where Charley had led his friend, and with the most polished suavity of manner, combined with great frankness, bowed to Alick, then extended his hand, and warmly thanked him for his care of Charley; adding, 'His dear mother says you have quite taken charge him; and saved him from many

an hour's confinement to the cabin below, by enabling her to feel how perfectly safe he was under your guardianship.'

'Indeed, sir,' said Alick, 'no small part of the obligation is on my side. I should have been very dull without the society of my little friend and his mamma: and much more ignorant than I am, but for their instructions,' he added, while Charley's eyes danced with delight, as he looked at his father; who, fixing a gaze on the young Jew that bespoke a feeling of most intense and affectionate interest, said, 'My dear Cohen, the hand that brought you together in this small vessel, is one that does nothing in vain.'

Captain Ryan was one of those sensible men who know that by an instant avowal of their real characters and feelings, as disciples of the Lord, they shall save themselves much probable embarrassment, and avoid many snares. He could not agree with some, who, in order not to startle or alarm prematurely such as they hope, nevertheless, to do good to, hold back the distinguishing badge of their service, and to the worldly become as worldlings that they may gain the worldly,—a very dangerous and mistaken parody on the apostle's proceedings with regard to others. He never lost any time in committing himself, that he might the sooner be actively engaged; and no man was better fitted, as to natural gifts, for a combat of the kind—no man more unreservedly threw himself on divine help, and the wisdom that cometh from above. He was exceedingly energetic, full of vivacity, perpetually in motion, using much, but by no means extravagant or affected gesticulation.

In his language, plain, blunt, and with a constant vein of Irish humour that sparkled in his eye, and played about his smiling mouth. A noble forehead, with a profusion of sandy hair, that defied the hand of art to keep its curls in any order. Added to all this, the military gait, and quick, comprehensive glance that seemed to take in all around him, formed a person so unlike any that Alick had lately seen, or ever associated with, that he was perfectly delighted, and felt a most longing desire to plunge into all the depths of the subjects that exercised his Mind, with a person so evidently able and willing to encounter any antagonist. 'I like these Christians more and more,' said he to himself, 'that is, the Christians who seem to understand the things they profess to believe; and who, because they think themselves in the right, try to make others agree with them instead of despising them for differing, or, what comes to the same thing, not caring whether the rest of the world go right or wrong. What noble Jews they would make, Gordon, and Ryan, and my little Charley also: but God alone can make a Jew; so it is of no use my wishing they were of the children of Abraham.' Alick did not yet know that God alone can make a Christian.

It was a beautiful moonlight night; and as Alick reclined on the bulwarks, musing over the deep blue sea, after the usual hour of rest, he was surprised to see Mrs. Ryan approach, leaning on her husband's arm. She greeted him with affectionate warmth, and said, 'You see, I am not slow in availing myself of this unexpected privilege, to enjoy what, as a solitary

female, I could not indulge myself in—the still air of night, and the lovely moonbeams on the water.’

‘I have often regretted it, Ma’am,’ replied Alick, ‘when I have sat here alone, only half pleased with the beauties that surrounded me, because I had no one to join in admiring them. I don’t know, though, whether I ought to regret it: for I assure you those lonely hours have helped very much to fix on my mind things that you have taught me during the little time we passed together.’

‘You are a most unprejudiced fellow,’ said Captain Ryan.

‘Not much to my credit, sir: had I been a better Jew, I should have had more prejudices; but the fact is, I was neither one thing nor another.’

‘And what are you now, Cohen?’

‘A Jew, Captain Ryan: by natural descent and inheritance; by profession; and, I am thankful to say, by most deliberate choice and conviction; if it were a matter where a man might choose whether he would be of royal blood or no.’ His innate politeness made him blush at the consciousness that he had spoken these words in a tone and with a manner too haughty for his years; but the smile that they elicited from his friends was one of affectionate gratification, and he felt quite at ease.

‘I wish,’ said Captain Ryan, ‘you would adopt the language of a countryman of yours, who was exceedingly tenacious of the high privilege in which you glory: he says, “We that are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law but by the faith of

Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”’

‘I partly understand that,’ said Alick, thoughtfully, ‘for I cannot bring myself to believe that the works which Ben-Melchor thinks so needful and beneficial; long fasts, exposure to cold, prayers recited by the dozen, and various positions of body to be gone through, will do any thing towards obtaining God’s favor hereafter.’

‘Ben-Melchor! have you got him on board?’

‘Yes; do you know him?’

‘As an old, most subtle antagonist: he has often acted the part of Elymas, in seeking to turn away some enquirer from the faith. Beware of his sophistries.’

‘I am in no danger from him: he tries to dissuade me from reading the scriptures, which is as if a man in the dark, going to look for some treasure, was to begin by blowing out his candle.’

‘You are right: hold fast that doctrine, for it is the root of all the rest. And now, since you admit that the way of justification is not by man’s doings or deservings—in Paul’s words, “not by the works of the law”—tell me, how do you, in your own person, expect to be justified before God?’

‘I am not sure that I exactly understand your meaning.’

‘My meaning is this: you are mortal, you must die; you must appear before God to give account of yourself: you are a sinner, you must be forgiven your

iniquities, and moreover counted worthy of reward and exaltation: for there is no medium; if you escape hell you must enjoy heaven. Now, Cohen, how will *you* escape hell—how will *you* enter into heaven?

This was a plain question, plainly put. Alick had never felt so startled, so perplexed. Hitherto his enquiries had rather tended to the abstract question between Judaism and Christianity; and temporal consequences—what should become of his people, and of him as one among them, were his principal object. The matter was now brought home to him; placed in a new light, and made one of salvation or destruction to himself. He had no answer ready; and before he could frame one, Captain Ryan resumed, as it appeared, very irrelevantly to what he had last said, ‘Tell me, Cohen, to what cause do you attribute the prolonged dispersion, depression, destruction of your people?’

Alick, with some little asperity answered, ‘I know *you* think it is because our fathers crucified Jesus of Nazareth.’

‘I think no such thing. I believe and am sure that the calamities which overtook Jerusalem and her people were the consequences of that fearful deed; but far be it from me to say that “the fathers have eaten sour grapes, and the children’s teeth are set on edge.” No: the cause of your continued affliction is your still stumbling, from generation to generation, at that “stone of stumbling.” Israel is still outcast, because “they, going about to establish their own righteousness, would not submit to the righteousness of God.” “Because of unbelief they were broken

off ;” “ and they, if they abide not in unbelief, shall be grafted in again.” Such is the language of that Jew whose words I before quoted.’

‘ You surprise me, Captain Ryan. I always understood that Christians despise and abhor us entirely on that account.’

‘ I know it is a common error ; but an error it is, having no foundation in Scripture. I repudiate it ; I hold you “ beloved for the fathers’ sakes,” as a people : and if not now enjoying God’s favour, it is because you will not look to Christ, and seek salvation through him. The promises are yours, but they are of no avail to you, being impenetrably sealed, with seals that only the Lion of the tribe of Judah has power to open. Ask of him, and he will remove every impediment to your full possession of all those precious promises. Not the transgressions of your fathers, but your own transgressions separate between you and him. When you know him as your Saviour, and hail in him your long-expected Messiah, you will indeed mourn in bitterness of heart the cruelties heaped on him by those whom he came to seek and to save ; but for the present, deal with him only as concerns the salvation of your soul ; believe that God hath set him forth as a propitiation for sin ; and suffer not the question to slumber till you have satisfactorily solved it from the pages of the Holy Bible—how *you* shall escape hell ; how *you* shall obtain an inheritance in the kingdom of heaven.’

CHAPTER X.

THE more Alick Cohen pondered upon the conversation that had passed on the deck, the more out of humour he felt, and the more disposed to find fault with his new acquaintance. The home question, so plainly, so unexpectedly put, seemed to ring in his ears, with all the emphasis of earnest interrogation that had marked its delivery. He had no answer; and in such cases the enemy of souls ever suggests evasions, or raises objections that will prevail to harden the conscience, and to seal up the mind in deeper darkness than before, if a stronger than he be not working in the heart of the sinner. But Alick's case was not of this character: two devoted servants of the Lord, equally anxious for the soul of an erring brother, speaking the truth to him in love, with boldness and simplicity, then together pouring out prayer for a blessing on the seed so cast, will shake the pillars of Satan's throne, be it established where it may. The very fact of it being brought into contact with an unconverted person, and finding both will and opportunity given to plead with him, and a desire to seek the Lord on his behalf, will encourage any true Christian confidently to believe that there is a purpose of mercy towards that sinner, and that the set time to favour him is come.

Our dear young Jew could not account for the extreme fretfulness of his feeling when left alone. 'Pho!' thought he, 'why need I trouble my head with the officious talk of a stranger who knows nothing about me? Of course, as a Jew, this upstart Gentile thinks I must needs be on the high road to Gehenna. I wonder what road his ancestors were on, when mine were the acknowledged people of Jehovah, the glory and the terror of the world!' He took one proud, striding turn upon the little deck, while a vision of Jerusalem's ancient grandeur—her temple, her Sheckinah, and all the magnificence of her kingly pomp in Solomon's day, shone before his mental sight; then resumed his soliloquy—'If all these glories are departed, Zion become a desolation, ploughed as a field, left as a besieged city, a lodge in a garden of cucumbers, her children scattered, peeled, become a proverb, a bye-word, and a reproach—exposed to the taunts, and still worse, to the impertinent preaching of the lowest of the Goim; if,'—here his feelings overpowered him: he sat down, and resting his folded arms on the bulwarks, laid his head upon them, murmuring, 'Oh, will the God of our fathers never forgive—never restore his people to his love!'

Tears, which had seldom dimmed his bright joyous eyes, stole down for a few moments, and he felt relieved. 'Well, I am wrong to blame this worthy man for wishing me well after his way. He spoke of the Lion too; and now I'll go read those glorious prophetic blessings of my father Abraham, and forget this little vexation.' What the little vexation was, Alick would have found it difficult to explain—it was

simply that he had been asked how he should be saved, and he could not find an answer!

To the book of Genesis he now turned, by the light of his friendly lantern, and read with a swelling heart till he came to the words, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix. 10. He had heard the Christian interpretation of this passage insisted on more than once by his Gentile friends; and now it struck him with a force that quite arrested his reading. 'I *will* know the meaning of this,' said he; 'I'll ask my father, Ben-Melchor, every Jew I meet, till I get at the right inference. The sceptre is departed, the lawgiver has ceased: and therefore Shiloh is come. Shiloh! that has something to do with peace and blessedness; and no peace for poor Israel since her sceptre departed, but a sword drawn out after us: no blessedness, but a curse. Now suppose, just for one moment suppose the Christians were right, and that Jesus was—is our Messiah—(if the thought be blasphemy may I be forgiven!) suppose it true that we rejected him, and are scattered for so doing, then it would follow that whenever we returned to him, our blessings would return to us. Time will show: meanwhile, I will go with my people. When they confess him, I'll confess him. I'll wait for that time patiently; and so, Captain Ryan, your question is answered.' He resumed his reading; but in a moment after a dreadful clash was heard, the planks vibrated under his feet, a scream followed, and he rushed to the foreship whence it proceeded; where,

also, in a few seconds all the little crew were assembled, together with the gentlemen from below. A heavy mass of coiled chain had fallen from its position, and under it lay the head of a youth about his own age, a young sailor, whose cheerful, good-humoured countenance and obliging ways had rendered him a general favourite. With all speed the chain was lifted from him, but a bruised and bleeding mass was all that appeared of that smiling face and graceful head. Instantaneous destruction had overtaken him; no spark of life remained; and as the spectators sadly and silently drew back, leaving the youth's dead body in the hands of his shipmates, Alick encountered Captain Ryan, who grasped his hand without uttering a word, and casting up a look peculiarly humble and sorrowful towards heaven, passed on. It was wisely done to refrain from speaking at such a moment: the spectacle before them was the voice of Him before whom man must be silent. Alick assisted his father back to his cabin, surprised and alarmed at the extreme tremor of a robust frame which he knew enclosed a most intrepid spirit. He hastily gave him a cordial, after which Mr. Cohen said, 'This sea-sickness unnerves a man, Alick; but indeed the stoutest might tremble at being startled from sleep to behold such a fearful sight. You are pale and cold too, my dear boy; take a glass yourself. Really you think more of any one than of one who is of more value than half the rest.'

'Perhaps, father, that poor boy was of far greater value than I. Some widowed mother might depend

on his aid; some helpless sister may be left unprotected.'

'God is good, Alick: we must hope the best.'

'Ay, father; but God is just too; and how terrible are his denunciations against idolatry!'

Mr. Cohen was silent: Alick expected a reproof for his illiberal remark, but to his great surprise his father, after a moment's pause said, 'In truth that was what caused my emotion. Poor, poor fellow! I heard him not half an hour ago chanting in a low tone his devotions to some false god or goddess. I knew his fine voice well, and used to listen with pleasure, and really, Alick, my conscience smote me dreadfully to think I had found gratification in what has cost him his soul.'

'Well, father, do lie down now. We are in life, blessed be the Holy One of Israel! and may *we* never be called unprepared.'

Mr. Cohen blessed him—it was a custom that he rarely observed, though among his nation generally it is regarded as a regular duty: but in fact, with the exception of Esther, Mr. Cohen's household were Jews but in name and race. Alick's heart leaped as he heard the solemn benediction uttered; he kissed his father's hand, and retired to his little berth—the deck he did not wish to approach; for he shrank from encountering again that horrifying spectacle. 'Poor lad!' thought he: 'oh, that the question had been put to him which was put to me, and that he had considered it, and answered it in time! This is a warning to me: I must not trifle now—the next head that is crushed may be my own.'

He stood up, and with a lowly spirit he prayed to the God of his fathers to become his teacher. He pleaded the mercy shown to Abraham, Isaac, and Jacob; and all the rich promises to their seed. He asked to be kept from error, and to be made willing to receive truth: and though the Name that is above every name was not spoken by his lips in that whispered prayer, his heart yearned towards the Crucified, and its secret language to him was that of the doubting suppliant. 'If thou canst do any thing, have compassion on us and help us.'

He sat down, with a feeling of encouragement quite new to him, and without hesitation began to read the Gospel of St. John. The decided language roused his attention more than anything in the New Testament had done. "The Word was God... The Word became flesh and dwelt among us... He came unto his own, and his own received him not; but to as many as received him to them gave he power to become the sons of God.' 'Why; here is the whole matter in a nutshell,—according to this, Jesus would be God: his own, that is the Jews, would not receive him, and were cast off: others, that is, the Gentiles, received him, and so obtained our place and privileges. Can this be?' He read on and came to the Baptist's testimony—"Behold the Lamb of God, that taketh away the sin of the world!" 'That alludes to the lamb slain in sacrifice, which the Christians say was a type. I remember the Lion of the tribe of Judah, who alone was worthy to open the seals of the book, is described as a lamb that had been slain: and Jesus said to John, "I am He that

liveth and was dead, and behold I am alive for evermore." How these passages do dovetail into one another! "Taketh away the sin of the world"—how? not in the lump, I should think: for the sacrifices were of no avail except to those who observed them as an ordinance of God. The Israelite had to lay his hand on the animal's head and confess his own sins, in order to partake of the benefit; and then they were carried away into the wilderness—carried away: "taketh away the sin of the world,"—another coincidence. So then, I must, if this be truth, have my sins taken away by this Lamb of God. What sins can I have committed, to need such a removal?"

Here was the turning-point: Alick closed the book, and began to examine his past life.

He had no settled standard by which to measure himself; at last he thought he must take the ceremonial law, and all that the Jews recognized as binding on them for the purpose; but it struck him that the Gentiles who had by receiving Christ become sons, could not have that law as a rule; therefore he sought for something common to all men. He recollected that his father had said, and Mrs. Ryan also, that the ten commandments were exhibited in Christian churches, an universal code of divine law; and on this ground he selected the precise rule by which any true believer would have directed him to try himself. Turning to Exodus xx. he began, and the reading of the first commandment afforded him perfect satisfaction; 'I neither have had, nor will have, any other God but the Lord my God, who brought my fathers out of the land of Egypt, out of the house of bondage.'

The second delighted him still more, 'Oh, I am not only clear in this matter, but I have borne an open testimony in the public streets against the sin of idolatry. If all goes on like this, I may be easy enough.' The third startled him. 'Well, I have used that name too lightly, in a moment of anger or levity, I *have* taken it in vain; may the Holy One forgive me!' He would have proceeded, but was unable. 'This is a sin, and I as an Israelite should have to confess it on the head of the animal, to be forgiven. Well there's no scape-goat, nor lamb for sacrifice here, so how can I? "Behold the Lamb of God which taketh away the sin of the world!" I see how a Christian would apply it. But this was only a fault of the tongue: I meant no sin, and surely it will be forgiven. I won't be guilty of it again.'

He read the fourth, and was confounded, 'I know how strictly our people keep this day, though we did not. The Christians have a sabbath too, and finely they keep it! Men-servants driving their carriages about; maid-servants cooking rich dinners; cattle fagged to death; and the stranger within their gates coming and going by means of such poor over-worked cattle, and feasted by the labour of such servants. Come, we can none of us plead innocence here. If I were the master of a house, I'd feel uncomfortable: but being only a child in the house, I could do no otherwise than my parents did, who have run in the face of this commandment ever since I can remember, more shame to them,' said Alick, and passed on to the fifth.

This proved a terrible blow to him: he had always

loved his parents, but never honoured them, until within a few days his feelings towards his father had become more respectful—better suited to his deportment. He was a spoilt child, and managed them both by finesse, and encouraged the younger children to carry any point by teasing. Of their respective infirmities and peculiarities too he had accustomed himself to speak very freely and irreverently, so as to provoke many rebukes from Esther, and not a few from his own better feeling. In short, no excuse that self-justifying plausibility could frame, would avail him here. He had habitually and systematically broken this law—knowingly too, thanks to Esther and old Susan, who had kept him perpetually aware of his fault; and how to get rid of this weight he knew not. He could not make light of it, as he had done of the preceding two; and his distress of mind was great. He scarcely noticed the four following, but the tenth confounded him. ‘Not covet!’ he exclaimed; I have coveted everything that pleased me, no matter who it belonged to. If obtainable, I have purchased it; if not, I have gone on coveting and secretly murmuring about it. These four commandments condemn me; and there are many and many things not specified here, which I know to be sinfully wrong, yet I have done them times unnumbered; and even if I were forgiven the past, I fear I should be doing the same things through habit or thoughtlessness, often again. Oh, for a lamb to take away all these sins; and for help to do right in future!’

The more he reflected, the more uneasy he became: memory was awake, conscience roused, and

he quailed under their rapidly-succeeding accusations. It was long ere he slept, and on rising he felt ill and gloomy; 'I will listen to no more of their talk: I am young and have plenty of time before me:'—here the recollection of the mangled head suddenly startled him: 'Oh no, I must not reckon on life; but surely I need not spoil all the pleasure of the voyage by brooding over such distressing things.'

When he went on deck, a consultation was being held, as to the disposal of the corpse. The weather was sultry, the ship small, and all being willing to attest the accidental nature of the poor lad's death, the Captain agreed to commit him to the deep, which was done with so many superstitious observances and idolatrous prayers as made it a most painful spectacle. Mr. Cohen did not appear till it was over; and then he was introduced to Captain Ryan, to whom he took an extraordinary liking;—doubly extraordinary in Alick's sight, contrasted as it was with the usual polite indifference of his deportment. The sad event of the preceding night was soon adverted to, and Captain Ryan strongly animadverted on the cruelty of that system which seals up the souls of men in an idolatrous delusion. To this Mr. Cohen warmly assented. 'There are great differences between your creed and ours,' he remarked: 'but I really think you Protestants abhor idolatry equally with us.'

'We do indeed; yet you too often confound us with those who practise it; not knowing that the watchword of our faith is, like yours, "Hear, O Israel; the Lord our God is one Lord!"'

‘Did you hear of that young fellow’s adventure in Malta?’

‘I did, and recognised in it the spirit of Gideon breaking down Baal’s altar. May the God of his fathers make him ever valiant for the truth!’

‘In order to be so,’ said Mr. Cohen very thoughtfully, ‘he must first know what that truth is; I fear we have been deficient in acquainting him with things most needful to be learned.’

Alick’s breath was well nigh gone with astonishment at hearing his father speak thus: he began to fear Ben-Melchor had been infecting him with his Talmudism. Captain Ryan looked doubtful and anxious. ‘It is a point of universal interest and importance, Mr. Cohen, to know where truth may be found. Permit me to ask in what quarter do you seek it?’

‘In that, Sir, I believe we are both agreed: unquestionably, all truth is contained in the word of God.’

‘And in the oral law,’ added Ben-Melchor, who remarked as he approached that the speaker raised his voice, and directed the words towards him.

‘My old friend, how are you?’ asked Captain Ryan, half laughing; while Ben-Melchor looked the extreme reverse of any thing mirthful; ‘you say that I haunt you through every land, and cross your path in every city; and I fear you will not acquit me of contriving this unexpected rencontre on the bosom of the waves.’

‘Meet me where you will,’ answered the Jew

fiercely, 'you shall not contaminate my garment with the unclean doctrine of the Nazarenes.'

'Indeed, Josef, I hope I shall, with the Lord's blessing, convince you yet. But a heart of flesh must be given before the law of the Holy One can be engraven there,' pointing to the Jew's side, who shrank from him.

'You have spoken words of blasphemy against our holy religion,' said Ben-Melchor, trembling with rage.

'I have not, your holy religion is mine, except that where you grasp the unfolded bud of the blossom, I feast on the ripe fruit. I have denounced, and I will denounce your Rabbinical absurdities, not one half of which do you believe, while you uphold them all; but your religion, Josef, as delineated by Moses and the prophets, is that whereon I rest my faith, my hope, my present consolation, and everlasting peace. When my blessed Master revealed himself as the risen Saviour, the promised Messiah of Israel, and Redeemer of the world, how did he instruct his eleven disciples? By opening their understandings that they might understand the Scriptures. What Scriptures? Yours, the only Scriptures then in existence. I wish you were half as much devoted to Moses as I am!'

'This very day,' said Ben-Melchor, with bitter solemnity, 'and in this very vessel, there was worship paid to idols of wood and of stone, made and fashioned by men's hands; and a box was produced wherein was deposited a fragment of unleavened paste, turned by the magic of a Christian priest into the body of the Crucified, whom you call Jesus: and unto this did the

Christians address their prayers, kneeling prostrate, in supplication for the soul's safety of the slain man.'

'Then they committed an act of most detestable idolatry,' answered Captain Ryan; 'utterly to be abhorred of all Christian men. But, Ben-Melchor, why do you talk thus to me? You perfectly know that the religion of these people is not my religion, but that it much more resembles your's; being an abuse and perversion of the truth—a counterfeit of man's devising. Leave these pretended misapprehensions alone, Ben-Melchor, and meet me on the common ground of God's inspired word, as contained in the Old Testament, but made void and of none effect to you, by your vain traditions received from your fathers.'

'What a fine, straight-forward fellow!' whispered Mr. Cohen to Alick; 'but that old fox will never break cover, and come out in open day.'

Charley now came slowly along the deck; his cheeks were pale, and his eyes swollen, and he stole a timid glance towards the place where the fatal calamity had occurred. His father held out his arms and the boy climbed on his knee, and smiled.

'Poor fellow,' said the Captain, kissing his brow, 'you look sad: and well may we look sad, Charley, when a soul has passed into eternity unprepared for the Lord's summons. They have buried him in the deep, there to remain till the sea gives up her dead. We must not despair, for who knows what the Almighty may have wrought, even in a moment of time in the soul of that poor youth? but it is an awful thought, Charles, the day when the sea shall

give up the dead that are in it. What will happen then ?

In a low solemn tone, the boy answered, ' They shall be judged, every man according to his works ; and whosoever is not found written in the book of life, will be cast into the lake of fire.'

' Had you not a little bit of a battle with that gentleman, Charley ?'

' Yes, Papa.'

' Have you shaken hands with him since ?'

' No, Papa.'

' Then go and do it now.'

Charley went up to the Jew, and held out his hand ; Ben-Melchor looked at him with a sort of shrinking civility, and said, ' I bear thee no ill-will, child.'

' But won't you shake hands, sir ?'

Ben-Melchor walked away ; and Mr. Cohen indignantly said, ' If this were Judaism, I should blush to be a Jew.'

' Happily, however, it is not Judaism, remarked Captain Ryan, ' nor anything else but a crank of man's brain suggested by the Devil. Ben-Melchor is not honest in his profession of these things : I know him well. I often meet with men sincerely in the wrong, holding the traditionary law as sacred as that of Moses, if not more so. With them I can usually discuss the points on which we differ ; but this fellow is unmanageable. I took this method to drive him away in a civil manner, that we might resume the conversation he was determined to interrupt.'

They did resume it : Mr. Cohen spoke as a candid

enquirer into things connected with his own religion, to which he had paid too little regard. Captain Ryan preached the gospel, fearlessly and judiciously; and, whatever his father might feel, Alick was conscious that he was learning a lesson of incalculable value.

Before they reached Smyrna, Mr. Cohen had gently informed his son that he found his health was wholly unequal to any stay in that climate: it had been sensibly declining, he said, for some time; and he greatly wished to return home; but that he would not deprive him of the promised gratification of passing some time in the East. 'Dear father!' said Alick, unaffectedly grieved, 'you must not go home alone. Let me attend you, and indeed I shall not feel the disappointment so much as I should feel, seeing you depart unaccompanied by any one you could look on with confidence.'

'No, my generous boy; I shall be better when I set my face homewards; and see your's set towards the Holy City; I wish you to visit it, Alick: and to kiss for me, the very stones in the walls of Jerusalem; Peace be upon her! I have spoken to this excellent man, and he is perfectly willing to admit you into his party, and to be a parent and guide to you during your tour. I am also sure you will be delighted to show every attention to his amiable wife, and that dear little boy. What say you to it, Alick?'

'Oh my dear, dear father, how shall I thank you for all this? leaving me in such hands, to visit such places, and—and—' then with one of his sudden bursts of honesty, he said, 'Father, I cannot deceive

you: if I go with them I shall certainly have a great deal of talk about their religion: I shall hear of Jesus of Nazareth—and—I shall try to find out whether or not it was of HIM that Moses in the law and the prophets did write.' He stood, half dreading the reply; but thankful to have spoken so candidly.

'Go, Alick, and enquire into whatever is presented to your mind as the truth. Find it, and having found it, hold it fast. You are further advanced in the search than I am: your earnestness, boy, has shamed your father out of his indifference. God grant it be not too late!'

Alick burst into tears, and throwing himself on his knees implored forgiveness for all his waywardness and undutifulness, and a blessing. This was given with fervent affection: and Mr. Cohen said, 'Your parting gift to me must be a Bible: for between Jew and Gentile, Talmudist and Papist, I have plainly learnt that it is only there truth can be found.'

And so, in tears and smiles, in hope and anxiety, with hearts full of love, and heads busied with many thoughts, they anchored in the port of Smyrna.

CHAPTER XI.

No sooner was the little vessel fairly in port, than a number of fine-looking men in oriental costume, with long robes, turbans, black beards, and sparkling eyes, boarded her. They approached with courteous and respectful looks the spot where Alick and his party stood, and tendered their merchandize, consisting of ottar of roses, musk, and other costly perfumes. Alick's heart beat high, as he met the smiling glance of Captain Ryan, who said, 'They are all Israelites; speak to them, Cohen.'

'Oh, what language shall I speak in!' cried the youth, to whose sight the apparition of the poor orange-seller in the cove of Cork seemed to rise, in overpowering contrast to the group now before him: and ere Captain Ryan could answer, he had loudly uttered in Hebrew, the watchword of the church—"Hear, O Israel, the Lord thy God is a Unity!"

Every eye was fixed on the youth, with an expression of gratified surprise, as the response sounded from every tongue: and Captain Ryan thought, as he gazed on him, that he had never seen so beautiful a specimen of a race who, even in their lowest state of depression, still retain somewhat of the innate royalty that will yet again shine out, more and more, as the progress advances of the restoration, to that pre-emi-

nence which God has assigned to them, "A people terrible from their beginning." The Jews spoke principally in the Spanish tongue, which was not very intelligible to Alick; and hoping soon to enjoy free communication with them, by means of the instruction that Captain Ryan delighted to give him, he contented himself now with making liberal purchases. Meanwhile Mr. Cohen, who was an accomplished linguist, had singled out one of his countrymen, a fine old man, and obtained information from him as to the number, condition, and other particulars of the Jews in Smyrna. He also purchased largely; and Captain Ryan, who conversed freely with the whole party, did not confine his dealing to words. The poor Jews, who had rarely found so many generous customers on board a vessel of that description, were in high spirits; and one of them declared that of late years, the English had shown so kind a feeling towards them, as to lead them in all cases of distress to look to them as their appointed helpers.

'The Lord be praised!' added Captain Ryan, as he repeated this remark in English: 'for if we be found standing in such a position towards Israel, a blessing will, and must attend us.'

As they landed, Alick was struck by the picturesque appearance of the flags of every nation flying over the different consulates. That of England was nearest, and directly opposite the pier where they stepped ashore. 'I wish it was the royal standard,' thought he, 'I should like just now to see the lion in it. Here we are: no sea now separates me from the land of my fathers; and the soil I shall tread was oft-times

pressed beneath their victorious march, when subduing the nations under their feet.' His form seemed to dilate, and his stature to rise, as he looked round him ; and the more he saw of his oriental brethren, the more elevated did he feel. The difference is, in fact, more that of garb, and the bearded chin so appropriate to the costume. 'I shall never again fancy the girl-faced fellows at home,' continued Alick, as he looked on those at hand ; 'certainly men's beards were not given them for the purpose of spending half an hour every day in scraping them off: but everything gets wrong as one goes farther away from the holy land, and comes right as we approach it.' This opinion he repeated to Captain Ryan, who laughed, and said, 'My chin and razor have often parted company for months together when in the East ; for which I have incurred the serious displeasure of some good men, who seem to consider that we become better Christians in proportion as we recede from everything Jewish.'

'But that is not your doctrine ?'

'I hope not indeed. In my view, Christianity is not only not opposed to genuine Judaism, but it is not even an addition to it. I believe it to be contained in Judaism, as is the fruit in the blossom ; and the Jew who fancies that he must, on embracing the gospel, lay aside the religion of Moses, knows little of Paul's meaning—"Is any among you circumcised ? let him not become uncircumcised." I am the more anxious to impress this upon you, Cohen, because you will be likely before long to hear some things very galling to your Jewish feelings, from an excellent friend of mine, who goes to the full length of Gentilizing wherever

he meets with a convert. He is travelling now, and likely to take Smyrna in his way before we leave it.'

'His opinions will not affect me, at any rate, Captain Ryan,' said Alick, rather superciliously; he then added, 'I must look out for the synagogue, in order to attend worship there to-morrow.'

'I will escort you thither: you will be much pleased with the devout earnestness of your eastern brethren; what you have seen in London is very cold compared with it.'

They went; and while Alick joined with soul-felt devotion in the services, Captain Ryan stood more aloof, but evidently in prayer all the time. When they had ended, a number of Jews surrounded him, and began an argument, as with one whom they had often encountered before. The numerous texts brought forward by both parties from the Hebrew scriptures proved to Alick that the Messiah was the subject of their conference, and a good deal of warmth was displayed by the Jews, while Captain Ryan, preserving his usual good-humour, had an answer for every one, and not a few perplexing questions to put to each. When they were again alone, Alick asked him, with a sly smile, if he had prevailed on any of his brethren to acknowledge Jesus of Nazareth as their Messiah.

'No, that was not the matter before us: in fact such admission would be no gain to any body.'

'You surprise me. I thought it was the very turning point of the whole matter.'

'Far from it: I have met with Jews who would acknowledge that their Messiah *might* possibly have

come in a poor and humble guise ; *might* have walked as Christ did and like him have suffered, and *may* come again as we believe he will do, to reign. Yet were they not a whit nearer the truth. The Messiah for whom you look is but a man : a great prince, a mighty conqueror, appointed to accomplish a temporal deliverance, and then to reign over you as did David and your ancient kings. This will not suffice : the Bible bids you expect more, much more : it bids you look for the appearance of Him who is the Lord from heaven : even Jesus, the Saviour, which delivereth us from the wrath to come.'

Alick bit his lip : something in the service in which he had just united was strong in his mind : he said, 'It is very revolting to a Jew to hear of a strange god.'

'Not a whit more revolting to a Jew than to a Christian,' answered Captain Ryan. 'We are as jealous as you can be in guarding from all perversion that great doctrine, the unity of the Godhead. Your own scriptures set forth most clearly what we hold, that your expected Messiah, the Deliverer and Restorer of Israel and the hope of all the ends of the earth, is a Divine Person. Now, here is the hundred and tenth Psalm : read it, and tell me to whom it refers.'

Alick glanced over it ; 'I know it well, and it clearly refers to the Messiah. Ben-Melchor told me Israel was meant ; but this expression, "Thou art a priest for ever, after the order of Melchizedeck," must refer to an individual, not a nation.'

‘You are right. Now tell me, Cohen, who wrote this Psalm?’

‘David.’

‘Then, I ask you a question which your fathers could not answer; If Messiah be David’s son, in what sense is he his Lord?’

‘I cannot tell you, for I am unskilled in these deep things.’

‘My dear lad! the best skilled in these things is he who receives like a little child the plain word of God in its most plain and simple meaning. The more you study it, the more you will be struck with its glorious simplicity and comprehensibility.’

‘I confess, Captain Ryan, I have found it so; but on these more solemn and vitally important matters it may be more obscure.’

‘Just the contrary: what is of most consequence for us to know is revealed the most clearly. If you take this Psalm, for instance, as addressed by David in spirit to one who, though of his own flesh as man, was also to be a Divine Person, and believe that he likewise offered up a sacrifice of abiding, eternal efficacy for the sins of this world; and that he shall come again to subdue his enemies and to reign as a king, not only over Israel but over the whole earth; then you will see the beautiful harmony of the prediction; and its consistence with these parts of the oracles of God.’

‘Then you mean to say that the same strange doctrine is elsewhere set forth?’

‘Elsewhere! ay, everywhere: Do you think we build our faith and hope on an isolated passage? One

word, indeed, being God's word, would prove a sufficient security for the whole world to depend on; but he has graciously given us line upon line, precept upon precept, to the same blessed effect.'

'Will you point out some of those passages to me?'

'Gladly: but remember that only One can teach you effectually; and lift up your heart for divine instruction.'

'I do, Captain Ryan. I really desire to learn, but what you have said has startled me much. I thought if I once could bring myself to recognize in Jesus of Nazareth the Prince Messiah, so longed for by us, that I should be at once with you in faith; but I now find you require me wholly to alter my view of him to whom I have ever looked as the hope of Israel—you want me to confess that Messiah Ben David is—God.' He hesitated and dropped his voice in pronouncing the last words.

'That is the point I was arguing with your people yonder; and I found them very determined in opposing me; but we have one appeal—to the law and to the testimony. I set before you what I believe and know to be the truth, and I tell you where I found that truth, that you may yourself seek it out. I have, however, this disadvantage to contend with, that whereas I have the inspired narrative of the fulfilment to guide me to the perfect meaning of various prophetic scriptures, you reject that portion, and insist on being convinced by the Old Testament alone without any reference to the New. Still I will meet you there. My task is to show that in the Bible, as you

hold it, we have evidence of a Saviour being promised who is a partaker in the Divine Essence; far above the highest created angel, and an object of worship to those who acknowledge the Most High God.'

'And that, I think, you cannot do.'

'We shall see;—In your liturgy you have this passage, I think, in the grace after meals; "O God, thou art our Father, King, Strength, Creator, Redeemer, and Sanctifier: the Sanctifier of Jacob, the Pastor, the Shepherd of Israel: the beneficent King, who dealeth beneficently with all; for he hath been, is, and ever will be, daily beneficent towards us." Now these words include every thing; and it is remarkable that three of them, in the exact order in which they stand, "Creator, Redeemer, and Sanctifier," set forth in the very same language that we use, the three persons whom we adore in the Unity of the Godhead: the Creating Father, the Redeeming Son, the Sanctifying Spirit. I think, Cohen, you hold strongly that to worship any created object is a sin?'

'A gross sin: an idolatrous act, hateful to God.'

'Turn to the Psalm we were looking at. "In the day of thy power shall the people offer thee free-will offerings, and a holy worship." I don't ask you to reply, only note it down, to study at your leisure. Now look at Zechariah, the twelfth chapter: who is the speaker?'

Alick looked, and replied, 'Certainly God is the speaker: of none other could it be said, "The Lord which stretched forth the heavens, and layeth the

foundations of the earth, and formeth the spirit of man within him.”

‘Go on,’ said Captain Ryan; and he read to the ninth verse, and exclaimed, ‘These are glorious promises indeed! these *are* the days of the Messiah, the Son of David our King.’ He then resumed, and read, “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-born.”

‘Well, Cohen?’ said Captain Ryan, as Alick made a full stop.

‘This is astounding!’ exclaimed the young man, ‘there must be an error somewhere.’

‘Yes, there is an error in you, even want of faith. I just put this before you: I have not picked out an isolated passage, but made you read the whole context, by which you see the speaker is not changed. “The Lord which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him,” is declaring the triumphant period of Messiah’s coming, to restore and to reign over the Jewish people; and he says, “They shall look on me whom they have pierced.” I will not now even insist on the obvious reference to the nation who nailed Jesus of Nazareth to the cross: I only ask you to consider the bearing of the passage as it regards the Messiah. And now just look at the next chapter, the seventh verse, “Awake, O sword, against my

Shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered, and I will turn my hand up-on the little ones." If you go on to the end, you will find the subject of Israel's punishment and subsequent pardon and restoration, clearly brought forward.'

'These are wonderful things, I confess: have you more to show me?'

'I wish to ask you whether you would apply the title of Redeemer of Jacob to any but God?'

'No, certainly not.'

'What then does Jacob mean by that expression, "God, before whom my fathers Abraham and Isaac did walk, the God that fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads." Gen. xlviii. 15, 16. Who is this redeeming angel?'

'You will not say it is our Messiah at any rate,' observed Alick; 'for according to you he is far above all created angels.'

'True, he is so; but in his character of one appointed and sent on an especial work by his Father, I do allow, in this instance, the application of the term angel, which signifies a messenger, to Him.

'Now I remember,' said Alick eagerly, 'little as yet I know of the Bible, I remember a passage that explains this. When Moses led my fathers up out of Egypt, the Holy One said to him that he would send an angel to deliver them, whom they were to obey. This proves that power could be given to an angel, for a special purpose, to redeem the people from temporal evils.'

'I am delighted, my dear boy, to hear you proving Scripture by Scripture. Now let us look at that passage; you will find it in the twenty-third chapter of Exodus, the twentieth and following verses. Read it attentively.'

Alick read; "Behold, I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." This is what I alluded to; and it is very plain.'

'It is very plain, Cohen,' said Captain Ryan, solemnly, 'and I beseech you to ponder it deeply. The glorious King who will yet come to reign over you, and us, and over the whole earth, the Messiah, the anointed One, He it was who first brought your fathers into the good land which we hope shortly to visit: the land given by covenant to Abraham and his seed; and into which the Angel—the messenger of that covenant led them. I now ask you, do you know the meaning of that great and terrible name by which God revealed himself to Moses; which your people avoid pronouncing, and which, therefore, I never pronounce to them. Do you know the high import of this name?' and he pointed it out to him in Hebrew.

'I know it imports greater things than we can utter,' replied Alick.

'Is it not expressive of self-existence, of eternity,

of unchangeableness,—in short, is it not altogether incommunicable? would it not be blasphemy most fearful, in any creature to assume to himself that awful name?

‘Who would, who could dare to do it! We reject your Nazarene, because he ventured to claim it, and we are shocked at you for supporting that claim.’

‘And we support it, Cohen, as much on the strength of this very passage as any other. This Angel is one sent; that is clearly expressed; and of this Angel it is declared that the great, the awful, the incommunicable Name is IN HIM. To him they are required to yield obedience, not because God, as then speaking to them, will punish disobedience offered to his appointed vicegerent, but because “HE will not pardon your transgressions.” The power of forgiving sins resides in him; and who can forgive sins but God alone? Obedience is to be rendered unto him by the command of God, who elsewhere has repeatedly said, that he will not give his glory to another; and the people are cautioned not to provoke him, because evidently, the power to punish resides independently in him. This is indeed He to whom the Father says, in the forty-fifth Psalm, “Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” This is he of whom it is said in the second Psalm, “Kiss the Son, lest he be angry, and ye perish from the right way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.” Yes, and “Cursed is he that putteth his trust in man, and maketh flesh his arm.”

Alick listened with deep attention: ‘I do not deny

that you have startled me very much: but I have no doubt our learned men have found another meaning for these expressions.'

'They have done their utmost to explain them away, of course; and hence it is, that though Moses, who testified of Christ, is read in the synagogues every Sabbath-day, you cannot perceive his meaning—the veil is on your hearts. In the day when you shall turn to the Lord rejecting all the glosses and perversions of men, and desirous to be taught of Him alone, in that day the veil shall be taken away, and you shall clearly see what is now hid from your eyes. All that I ask of you is an unprejudiced examination of your own scriptures, with incessant prayer to God that he would illumine and direct your mind. He alone can reveal himself to you; and if you will not ask for such revelation, surely you despise the gift, and must expect to be left in darkness. Secret prayer over the word of God *can* do nothing but good. He will not lead you into error, nor suffer others to lead you, if you humbly commit yourself to his teaching and protection.'

'That is my great comfort. You, or others, may bid me look in the Bible for evidence to establish a false doctrine; but if I do it in earnest prayer to God, he will make my search the very means of strengthening me against what is wrong.'

'Exactly so; if I wanted to deceive you, the last thing I should do would be to send you to the fountain of truth, the light that maketh manifest.'

'I shrank from your doctrine before,' resumed Alick, 'because I would not recognize my Messiah

in a crucified man : now, because I dare not regard him as the Most High God. What a strange mystery is this !'

'All creation is a mystery : the finger with which you now turn over that leaf is a mystery most wonderful, most incomprehensible. How comes it, Cohen, that at the very moment when your mind conceives a purpose of investigating what stands on the next page of the book, at that very moment your finger, the immediate loss of which would not in the smallest degree lessen or affect your intellectual powers, executes the purpose of your mind, with accuracy, dispatch, and facility not to be surpassed ? Oh, contemplate for a moment the magnificent mysteries that enwrap the lowest of his visible works, and then think what must be the unfathomable mysteriousness of the awful Creator Himself ? Remember, He has revealed to us in that book what we are to believe ; and be content to credit what he says, to receive what he gives, and to wait for a different stage of being, before you essay to comprehend what must, in our present state, be utterly incomprehensible.'

'But now, Captain Ryan, if I am to believe without understanding, why should I reject what the Papists believe ?'

'How can you ask such a question ! I bid you yield undoubting credence to all that God declares in the Bible ; and one of the plainest, most unmistakeable things there revealed, is the abhorrence in which the Lord holds idolatry. The Bible, my dear friend, is the universal key ; with it, we unlock the fetters that bind the poor Romanist, and set him free ;

with it we unlock the casket that the Jew holds closed, and exhibit to him the treasure that he was unconscious of possessing.'

They had now reached their temporary abode, and found Mr. Cohen so much indisposed as to require all Alick's attention. He expressed an anxious wish to find himself on the homeward way, and talked of immediately proceeding by a vessel bound for Jaffa, whence he could readily obtain a passage to Alexandria, and thence to England as he might wish. Captain Ryan saw how deeply Alick felt this proposed separation, and how he shrank from leaving his parent in the hands of strange shipmen; he therefore conferred with his wife, and came to the decision that as they were under no particular necessity to pursue the route they had entered on, it would be right to follow out a path seemingly marked for them; and the result was the embarkation of the whole party in a very small but commodious vessel, for the port of Jaffa. Alick's gratitude knew no bounds; and Charley was wonderfully delighted.

'Do you know, Mr. Alick,' said he, 'that Jaffa is Joppa, where Simon the tanner lived by the sea-side, and Simon Peter lodged with him; and there came a great sheet down from heaven, and a voice bade him slay and eat all the things in it? You know, that was a vision to let him see he was not to despise the Gentiles, but to go to Cornelius the centurion, when the messengers came to say an angel had bade him send for Peter.'

'Well, now, Charley, you must show me that story

in the Bible ; for I confess I can't make anything of it, in the way you have told it to me.'

'Oh, to be sure I will ;' and he bustled away for his Bible, and was soon on Alick's knee, reading to him the tenth chapter of the Acts. Alick was greatly struck with it. 'This was a remarkable epoch,' said he, half unconsciously, 'for here was the first acknowledgment of the Gentiles. I plainly see, every thing continued Jewish up to this time.'

'Oh yes,' answered Charley, 'and if you read the next chapter, you will find how Peter got into a scrape with the apostles in Jerusalem for eating with Gentiles.'

'Indeed! then let us read it directly: I should like to know how he got out of the scrape.' This was done; and Charley said, 'Well, what do you think of it?'

'Why, what do *you* think of it, Charley? I should like to hear your opinion of the matter.'

'I think it is very beautiful. You see, Peter would not have gone to a Gentile for all the messengers that the Centurion could have sent, because it was contrary to the law that he had: but when God himself commanded him, how very readily he did go! The Papists make Peter the first Pope, but you see he behaved quite unlike a Pope—he would not let Cornelius worship him.'

'Stop, Charley; does God make laws and unmake them? are his commands so uncertain? He forbade a thing to be done by the Jews, and then commanded a Jew to do it. Is it so?'

'I suppose if God commands it to be dark to-night,

that it is no reason he should not command it to be light in the morning, Mr. Alick,' said the child, setting his broad eyes upon him, in wonder at his bringing the charge of inconsistency against the Lord. 'And I suppose if the sun's light came at first only on the tops of the mountains, that is no reason it should not shine into the vallies bye and bye, Mr. Alick.'

The answer was conclusive; it opened a new scene to Alick's view; and made him almost enter into the thankful feelings with which the Jewish apostles said, "Then hath God also to the Gentiles granted repentance unto life." Alick always felt, when with Charley, like one who was being quietly towed into a pleasant haven: but when with others he seemed painfully toiling against a rough current. He now resolved to enjoy a little of his favourite friend's chat, and closing the book went on.

'I like your Papa very much indeed, Charley.'

'So you ought, for he is fonder of you than of any body.'

'What makes you think so?'

'Oh, everything: he always calls you, "That dear lad," or "our beloved Alick," or "that noble young Jew," or some such thing; and at prayers how he does pray for you! And when Ben-Melchor set the Jews upon him so, about you'——, here Charley stopped, for he had let out a secret.

'Go on; when they attacked him about me, what did he do?'

'I did not know you knew it,' said Charley with glee, 'and he did not want you to know it. They

really frightened us, they were so cross. I could not tell what they said, you know; but both mamma and I were in a fright. When they were gone we cried; and papa said he thought we loved you better than to mind facing such a breeze for your sake.'

'I wonder they did not go to my father,' said Alick. In fact, they had been to him; and the result was an admission on their side, that if it was in the Bible his son was searching, with unprejudiced mind, for the truth, he was in a safe way. Ben-Melchor had represented the Ryans as worshippers of images; and Mr. Cohen as a man of no religion whatever, allowing his son to be led astray in the prospect of worldly advantages. On these points the Jews were quickly set right; and in resentment at the impositions of their unworthy brother, they refused to interfere any farther.

Alick resumed the discourse with Charles. 'Is there any place besides Joppa that you are anxious to see?'

'Oh, Jerusalem, Jerusalem!' cried the child, clapping his hands.' Won't we see Jerusalem itself? You can't think how glad I am that we are going this road; for you see, it was very uncertain if we could get to Jerusalem at all the other way. Now, we shall go right up, up, till we get there.'

'Is it up-hill all the way, do you think?'

'No, but the Bible always talks of going up to Jerusalem you know. It's the greatest place in the whole world; and it's a great honour to go to it; so we say up, we shall go up, up to Jerusalem,' and

again he clapped his hands, and kicked out his little feet as he sat.

‘But I have a greater portion in Jerusalem than you, Charley.’

‘I know you have: it belongs to you; but we Gentiles may go up and worship there, you know. The poor Jews, Mr. Alick, are badly off in their own city; Papa says it will grieve our hearts to see how they are oppressed: but never mind; their King will soon come, and restore the kingdom to Israel.’

‘But now, Charley, if this King should, after all, not be the one you expect, what will become of you?’ Charley stared at him, and then asked, ‘Do you mean, what would become of me if Jesus Christ was not King of the Jews and King of heaven and earth?’

‘Yes.’

‘If so, I must be lost entirely; I should go to hell; because I should have no Saviour. But don’t talk in that way, Mr. Alick. I know very well he is the King; he is the Lord; he will save me, a poor little sinful child, and he will save you, if you believe in him.’

But Alick felt as if he was farther off from believing than ever: he longed to be ashore again, and to plunge into the scenes that promised so greatly to excite him. His father’s state of health depressed his spirits; and on the whole he had lost so much of the buoyancy that once distinguished him, as to make Captain Ryan anxious too for his arrival in a more stirring place. They made the passage as favourably as they could wish; and with a very great accession of scriptural knowledge so far as the Hebrew Bible

went, and not a little improvement in the languages most requisite to be studied preparatory to a tour in those deeply interesting countries, Alick approached the shores of Palestine.

This interval, so unexpectedly occurring, had been of immense use to him: he was aware of it, and secretly thankful. Towards the Ryans his regard daily increased; and the tender care bestowed on his sick father doubly endeared them. 'I am sure,' said Mr. Cohen, 'I am doing right, Alick, in leaving you with such friends, if I must leave you; but to say truth, the breezes that have reached me from that glorious land seem to have infused new life into me already; and who knows but I too may go up to Jerusalem?

CHAPTER XII.

‘YONDER they rise, the mountain heights of Judea,’ said Captain Ryan, shortly after their landing, while Alick strained his eyes to trace the blue outline distinctly marked on the horizon. ‘I could tell of some who, by toilsome efforts, through privations that you can scarcely imagine the existence of, and amid dangers now happily at an end, just reached this spot, and having gazed on these hills, lay down to die. The privilege of entering within the holy city was denied them; but to lay their bones so near it was counted a blessing well worth the expenditure of their little remaining strength, and of the hoard accumulated during many years’ struggle against adversity, persecution, and all the storms that beat upon their heads during the bitterest season of Israel’s universal affliction.’

Alick made no reply: his eyes were rivetted on the mountain-tops; and Captain Ryan, wishing to leave him to the unrestrained indulgence of feelings which he well understood, took advantage of the appearance of an Arab in the contrary direction, to make, as he said, some inquiries concerning the army of Ibrahim Pasha, lately assembled in that neighbourhood; and proceeded to accost the Ishmaelite.

Thus left alone, Alick at once threw himself on a

bank, with head propped on his hand, and abandoned himself to the emotion that he had found it scarcely possible so long to suppress. Sighs, increasing to sobs, burst from his bosom, and tears flowed unrestrained, while with a mixture of pride, grief, shame, and indignation, the master passion of his soul so lately roused into existence, but already absorbing everything else—the love of his country, beat in every vein. After a long interval, it found vent in words that he would not have breathed to mortal ear.

‘Land of my fathers, the inheritance of Abraham, Isaac, and Jacob, and of their seed for ever—Our own land, our pleasant land, the glory of all lands, why, why should this be? Did not the Lord our God give us the land, by a covenant confirmed with an oath, and a promise to cast out the nations and to plant us in it, and to establish us there for ever; and must the rightful possessors of those blessed hills, look upon them from a distant spot, and count it a privilege to die so near Jerusalem, while the soil itself is trampled down by the feet of its enemies, and Zion is profaned by the presence of false gods, abominable idols, and whatsoever the Lord hateth? Judah has couched indeed, he has laid down, but is it as a lion? and oh, who shall rouse him up! At this very moment my people have power, if but the Lord would raise a Joshua to lead them on—power to march upon the hosts of unbelieving usurpers, and expel them from the holy land. I am sure of it: in numbers we are formidable; in our wealth we possess the means of forming mighty alliances; in intellect, in enterprise, in perseverance are we behind-hand with any

-people under heaven? It is because her sons are
-alien in heart that Jerusalem is trodden down, and
-Judea a desolation! Every mongrel tribe of Gentile
-race may establish a footing there; but they to whom
-the land wholly belongs may plant no foot except by
degrading sufferance: every flaunting flag may wave
in the breezes of Judea, and bespeak a political existence
connected with the country, except the lion
standard of Judah. Her own masters alone are
scorned, her own leaders alone are proscribed, her
own sons alone are contumaciously banished from
that country, MY country, the country which God gave
to me, and which man SHALL NOT much longer withhold.' He sprang to his feet; and almost unconsciously shaking his clenched fist towards the spot
from which his eyes had never been withdrawn, he
repeated with fiery determination, 'The land is ours;
and restore it you shall, ye motley herd of Turks,
Christians, and nondescript vagabonds, who dare defile it by your presence!'

His extended arm was suddenly grasped from behind; and looking round he beheld a stranger, habited in one of the varieties of costume that he had seen in the bazaar of Jaffa the preceding evening, when, after debarcation, Captain Ryan had taken him for a hasty stroll round the place. A robe, rather short, trowsers not so loose as the generality of those he had seen, and a high flat red cap, with a single narrow roll of purple muslin passed round the lower edge, formed the dress; but in the countenance Alick could not help tracing a strong resemblance to his own; allowing for some ten or twelve years differ-

ence, and the addition of a short, close-curved beard, and a more lofty arch of the black eyebrow than he had been accustomed to see even among his own race. The glance that met his was not friendly : it bespoke a degree of menace, and yet more of contempt ; and while the left hand of the intruder still grasped his arm, and the other hand was held back from view. Alick's mind underwent an unpleasant transition, from the warlike emotion just excited, to the consciousness that he was wholly unarmed, and in the power of a very questionable companion. However, he spoke at once, and in a tone by no means indicative of alarm, and inquired in Italian what the stranger wanted with him. A shake of the head conveyed the rejection of this language ; he then tried the same query in imperfect Arabic ; to which the stranger responded, by asking him what he did there.

This was not so easily to be told by a smattering beginner in the language : he therefore took the shortest phrase he could master, and pointing again to the mountain he said, ' It is my country.'

' You are a Frank,' said the other, glancing scornfully at his dress.

' I am a Jew,' replied Alick, proudly. His arm was immediately liberated, but the gaze by no means relaxed, while in choice Hebrew the stranger enquired, ' Wherefore did you lift your hand in wrath towards the holy hill ?'

' I lifted my hand,' replied Alick, while his eyes sparkled with joy, ' against the unholy people who pollute by their presence the mountains of the Lord.'

‘ And you are not afraid to avow yourself, in such a place and in such company !’ remarked the stranger, in excellent English. ‘ When such a heart is put into our people a little more extensively, Cohen, we shall soon repossess our land, and rejoice together upon the mountains of Israel. I see you are surprised, and no marvel : you do not recollect me ; for you were a mere child when I visited your father’s house. I am now a resident in this country, and to-day had the unexpected pleasure of meeting my old friend in the narrow streets of Jaffa. He sent me in quest of you, and I found you engaged as he led me to expect. I heard your indignant exclamation, and put your courage to the test which it stood so well. We are co-religionists ; and co-heirs of that glorious land, which is at this moment ours of right ; and which by might shall yet be ours in the face of the whole world, and to their confusion if they dare to resist us.’

The tone, the look, the gesture that accompanied these proud words bespoke an enthusiasm so akin to that of young Cohen, that his very soul seemed to expand in an atmosphere more congenial than any he had ever yet breathed in : he caught and grasped the outstretched hand of his energetic companion, and exclaimed, ‘ Those hills, those everlasting hills, the landmarks of our beauteous Canaan ! shall it indeed be ours to fight our way within the barrier, and inch by inch to win all back from the accursed enemies of our God ? Have you a band, a little band, prepared for the enterprise ? Oh with what joy shall I enrol myself among that chosen few : and in the strength of the Lord be strong to do exploits !’

"Gideon's three hundred would suffice," replied his new friend: 'or Jonathan with his armour-bearer alone: but we must wait, alas! we must await the token from HIM who of old bade Moses "Speak to the children of Israel that they go forward."'

'You said just now that it should be by yours by might,' remarked Alick, almost reproachfully.

'Ay, but not by man's might, until the Lord vouchsafes once more to be our Banner. That day approaches fast: bone shall come to his bone, scattered and dry as the bones now are; and when the Breath breathes into the mass, then shall Judah and Ephraim together arise, an exceeding great army, prepared to march,—march to yonder glorious hills, over this soil (and he stamped his foot on it) and over every plain that grovels at the feet of our own mountain land. The might, the zeal of the Lord of Hosts shall perform this.'

'You seem very fond of the Bible,' said Alick.

'Am I not a Jew? Are not the Holy Books at once our personal and political history, our statistics and our charter?'

Every word spoken by this impetuous man, whose countenance expressed all the fire and buoyancy of youth, combined with the decision of ripened manhood, increased Alick's delight in him. After a short pause, the stranger resumed; and while he spoke, his eyes softened into the deepest sadness of heart-struck humility—'Come, Cohen, right well we know why it is that you and I stand here gazing with wistful longings on a land from which we are thrust out, and which is yet sealed against our return: and knowing

the evil, we know the remedy. Yonder lies Jerusalem, our holy and beautiful city; let us now stand and spread forth our hands towards it, and pray. It may be that He, the Holy One of Israel, will hear from his dwelling-place, and hearing, will forgive.'

They stood with outstretched arms and eyes fixed on the heaven above where they supposed the beloved city to be, and the elder uttered one of the sublime prayers of the Jewish liturgy, comprising a deep confession of sin, an acknowledgment that for the iniquities of the people they were driven away, and kept in perpetual affliction: and most passionate intreaty for pardon, and restoration to their own land. Alick had often unthinkingly run through that very supplication in Duke's Place; every word was familiar to him; but what new and thrilling emotion did every word excite in his breast, now that the very scene was before his eyes, and the inmost longings of his spirit had something so tangible to fix on! They prayed standing and covered, unconscious of the presence of a third person, who, lowly kneeling and bare-headed echoed the prayer from his very heart. It was Captain Ryan, who had come up behind a natural hedge of the prickly pear, expecting to find Alick alone, as he left him; and who had heard the invitation given, which he rightly supposed would not have been extended to a Gentile like himself: he therefore remained out of sight, but closely united in spirit with the praying Jews: and as they concluded, he softly stole away, too honourable to overhear their private discourse.

Da Costa, as the stranger Jew instructed Alick to call him, reconducted his companion to Jaffa, where

Mr. Cohen very warmly expressed his pleasure on seeing them together, and enquired for Captain Ryan. Alick slightly coloured on recollecting the unceremonious way in which he had left the place where his Irish friend was likely again to seek him, and mentioned the circumstance ; but the Captain's appearance soon set him at ease on that ground, though a degree of shyness that he felt stealing more and more over him in reference to those Christian guides who had laid him under obligations so deep, was really painful to his spirit. Da Costa soon became extremely sociable with a person whose manners not a little resembled his own, in point of frankness, energy and vivacity ; they conversed a good deal on general and local subjects ; mutually pleased in proportion as they discovered more of each other's tastes and pursuits. ' I like your countrymen, Captain Ryan,' said Da Costa : ' they are far more accessible than the English ; and besides, there seems to be among you a strong tinge of Jewish blood. Have you ever heard of that before ?'

' Undoubtedly : the opinion is prevalent that we, the native race of Ireland, owe our origin, at least in part, to a tribe of Israelites who, after being repulsed in many other quarters, found a welcome and a home in the green Isle, where they established themselves, and imparted, in process of time, the privileges of Hebrew descent to a large portion of the Islanders.'

' So I have heard sir : and I for one feel pleasure in believing it to be so. But now, supposing it proved, and that you are one of the stock so far Hebraized, what part do you expect to bear in the great

event of our coming restoration?' This was asked smilingly, and even playfully, and Captain Ryan smiled too; but before he could answer, Charley, whose face had crimsoned while he listened to the question, ran up to Da Costa, and seizing his robe said, 'We shall be one of the ten nations that will take hold of your skirt, and say, We will go with you; for we have seen that God is with you of a truth.'

'My fine little fellow!' exclaimed Da Costa, lifting him high in his arms, 'where did you learn that?'

'Out of the book of Zechariah, sir: Mr. Alick knows all about it.'

'Zechariah prophesies great things for us,' remarked the other, addressing Mr. Cohen.

'Yes,' replied Charley, 'he says there shall be a fountain opened in Jerusalem for sin and uncleanness; and he says you shall look on Him whom you pierced, and mourn for him.'

'And who did we pierce, my little commentator?'

'Jesus Christ: and when you see that He is the Messiah, and that He is the Lord, then you will be sorry for what you did unknowingly, you know.'

'Yes,' answered the other smiling, 'when we see it we shall be very sorry, I am sure.' Then setting the child down and stroking his head kindly, he added, 'Always speak out, my boy: honesty is a rare virtue.'

'Oh, then you do believe it, do you? you love the Lord Jesus, do you?' cried Charley with great delight.

'No, that does not follow: but you may be a very

good Christian, and I a very good Jew, and we may remain excellent friends all the while.'

'No, we can't,' replied the boy quickly: 'for if one of us were to die, there would be an end to our friendship; and one of us may die directly; and then what's the good of being such friends as that, Mr. Jew!'

Da Costa looked surprised, and a shade of displeasure passed over his countenance, while he said to Captain Ryan, still, however, affectionately caring the child, 'Do you think this a good system of education, Captain? I confess I don't like the proselytizing mania: we never seek to convert you, and why you should be so bent on our apostacy I cannot tell.'

'Before I answer you, pray tell me, have you read the New Testament?'

'Ay; through and through; and with the greatest attention.'

'And what impression did it leave on your mind?'

'Just so much impression as the shadow of yon floating cloud has left on the objects over which it passed. I was a Jew before I read it: and having read I was as much a Jew as ever.'

'You would have been twice as much a Jew had you received the testimony which it bears to the King of the Jews. But answer me honestly to this, did you, before investigating that book, or during the investigation, pray for divine light to guide you into all truth?'

'No; for having all truth in my possession, while I hold the law and the prophets, I should be belying

my faith, and mocking the Most High, if I ask to be guided into what I know does not exist.'

'Well, then, did you pray to be kept from error?'

'No, I do not remember that I did: I had one touchstone, "Hear, O Israel," and whatever militates against the unity of the God of Israel is by that touchstone at once exposed and shivered to atoms.' He spoke this with an expression of mingled indignation and contempt.

'I grant it: but the great mystery that you reject courts a contact with that touchstone. You do not try it fairly, because you do not ask of the Lord to show you what, if it be true, is, must be, a mystery to human reason, and apprehended only by faith; which faith is the gift of God given for man's justification, as your own Scriptures declare; for Moses says, "Abraham believed God, and He counted it unto him for righteousness," and Habbakkuk says, "The just shall live by his faith." Isaiah asks, "Who hath believed our report, and to whom is the arm of the Lord revealed?" I could cite many more passages to the same effect; but I will only direct your attention to one, and that an awful one:—you will find it in the sixth chapter of Isaiah.'

'What is it?' asked Mr. Cohen.

'It is this,' answered Captain Ryan; and he read the passage, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not: make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and

understand with their heart, and convert, and be healed.'

'And you apply this to us, because we reject certain additions made by man to the word of God?' said Da Costa.

'It must apply to you, for Isaiah wrote of no other people; and according to your own declaration you receive the whole of the Old Testament without a cavil. It is against a farther revelation of God, continually referred to in those Scriptures, that you close your eyes, ears, heart; and you will not even put up a secret silent prayer, to have the veil taken away which we assert is upon your heart; and if it be not there, surely such prayer can do no harm. The Lord will not answer a petition for more light by deepening your present darkness.'

'That is the point: we have light in abundance: and to ask for more would be to ask a vain thing.'

'Your fathers thought the same. Do you remember a passage in the Gospel, where Jesus cured a blind man, and so provoked the boastful rebukes of the Pharisees, who scoffingly asked him, "Are we blind also?" Jesus answered them, "If ye were blind, ye should have no sin; but now ye say, we see, therefore your sin remaineth."' '

'I don't remember it; but no doubt you quote correctly.'

'Yes: and without recollecting it you express the very same thing that they did. You boast of seeing—of having as much light as you require: and indeed, the light you have in the Old Testament is a true light, shining in a dark place; but its purpose is to

show you a path whereby you may emerge and walk in the blaze of day. It is because you neglect this use of the light already vouchsafed, that you offend the gracious Giver, and remain under his displeasure. Oh, that you would search, not only carefully but prayerfully, the record which God hath given us of his Son !'

Da Costa shook his head ; and Captain Ryan desisted from pressing the point further at that time. They parted in perfect cordiality, arranging an excursion for the morrow to explore the adjacent country. Charley eagerly asked whether they should see the house of Simon the tanner, to which Da Costa replied that he would take care he should visit the spot celebrated as the remains of that same house. He left them all delighted with his evidently noble character, and Captain Ryan, while he foresaw a great hinderance to Alick's progress in the society of so determined an opposer, rejoiced in the hope that always animated him when he met a Hebrew zealous in the law, like Saul of Tarsus ; and promising equal zeal in whatsoever the Lord might enable him to receive. He pondered on the strange anomaly of a man who sincerely believed in God as the Author of all truth and Preserver from all error, declining to beseech help from Him when studying what he believes to be a false and dangerous fable. It is the enemy of souls who tempts men to this proud reliance on themselves : and surely the prayer of every one who loves Israel should daily ascend, that they may turn to the Lord : because when they do so, the veil shall be taken away.

CHAPTER XII.

No real amendment took place in the health of Mr. Cohen ; his debility increased, and a feverish tendency bespoke the danger of continued exposure to a relaxing climate. A few days decided his plans ; and finding that the man-of-war still remained in the port of Valetta, and that an opportunity presented itself for returning thither by a shorter route than he had anticipated, he resolved on availing himself of it. Their approaching separation rendered every hour precious to Alick that he could pass with his father : consequently, all excursions were suspended in which he could not join without fatigue.

Da Costa, however, managed to render their limited sphere of observation very interesting by the rich store of local and historical knowledge with which his mind was furnished, and his intimate acquaintance with the characters both of the country and the people around them. The Bazaar of Jaffa was a favourable spot for the display of such information ; and Charley's inquisitiveness was sure to draw it all out. Da Costa was fond of children, and this Irish boy quite won his heart ; to the surprise of his parents, however, Charley remained true to his decided preference for Alick. He warmly returned Da Costa's affectionate regard, but a smile from his first friend was evi-

dently of more value in his sight than all that the really fascinating stranger could do or say to please him. This was the more remarked by Captain and Mrs. Ryan, because Alick had become so habitually silent and thoughtful, that it formed quite a contrast, not only to his lively countryman, but to his former self. Charley often stood beside Da Costa, or sate on his knee, listening with delight to his animated conversation ; but he was sure to steal away before long, and to settle himself in his old station, his bright curls spreading on Alick's shoulder, and his eye frequently turned to discover how his friend enjoyed what was passing around them.

'Dear child!' whispered Mrs. Ryan to her husband on one of these occasions ;—'They say we are a fickle people, unstable in our attachments ; but that babe is a living contradiction to the assertion. Do but look how lovingly he watches every turn of Alick's countenance.'

'I do observe it, my dear ; and it affords me more satisfaction than you are aware of.'

One of the first visits made by the party was to the reputed house of Simon the tanner. The consul to whom it belonged had given a ready permission to explore every corner of the old ruin, which was, indeed, a work of no difficulty.

'And is this Simon's house?' asked Charles, in a tone where doubt and disappointment seemed to predominate.

'So they say,' answered Da Costa.

'Ah, but do you your own self say it is?' persisted Charley.

‘How can I tell? Or, indeed, what does it matter, so long as people agree to believe it is; and so are equally pleased, whether it be true or false.’

‘Oh, but people shouldn’t be pleased with what is false,’ answered the boy in his quick way; and nobody ought to agree to believe a lie.’

‘If you don’t look sharp after this lad,’ said Da Costa to Captain Ryan, ‘he’ll fight his way out of all’—he checked himself, and added, ‘he will believe no more than can be proved on unimpeachable evidence.’

‘So much the better,’ answered the Captain; whose eye had just then caught the figure of a Maltese sailor, performing a variety of crossings and genuflexions in front of the ruin, with a string of beads depending from his wrist.

Da Casta turned again to Charley. ‘Now suppose it to be all true, and that this is *bonâ fide* the house where the tanner lived, what is there in it to make you happy in seeing it?’

‘I don’t know what *bonâ fide* is, sir; but I like to see places where things happened.’

‘Well, I have helped many to a sight of this place; but I confess I don’t exactly know what happened here. Can you tell me the history of this renowned tanner?’

Charley’s eyes sparkled: ‘Oh, it isn’t the tanner, Mr. Dockster,’ (so he called the Jew)—‘we know nothing about him, only his name; but Peter lodged here: and he went up to the top, there, to pray, and—stop, I’ll read it; for I shall make a jumble if I try to tell you all.’ He borrowed his papa’s Bible,

and read the particulars, to which the other listened very attentively, as did both the Cohens. Having ended, he shut the book, and said, 'It all comes to this, Mr. Dockster; up to that time you Jews had the true religion all to yourselves; but here, here,' and he looked joyfully up again to the dark, dull pile of broken building, 'we poor Gentiles were let in, you see.'

'No, no,' said Da Costa, involuntarily, as he turned away, with a look of displeasure not usually seen on his cheerful countenance. Captain Ryan immediately asked, 'Do you mean to deny that a participation in your spiritual blessings was promised to the Gentiles?'

Da Costa answered in Hebrew, "'You only have I known, of all the families of the earth.'"

'True; at the time those words were spoken, no nation upon earth, save Israel alone, knew the true God, or were acknowledged by him as his people: but, versed as you are in the Scriptures, a moment's reflection will bring innumerable passages to your mind where, through you, a blessing is promised to Gentile lands. Take, for example, the promises given, and continually repeated to Abraham himself. "In thy seed shall all the families of the earth be blessed." How do you explain this?'

'It is not yet accomplished,' replied Da Costa, evidently not wishing to prolong the discussion which he had inadvertently provoked; but seeing his opponent by no means disposed to let it drop, he added, with some warmth, 'I never can, I never will for a moment credit the tale that any part, not to say the

whole of the law delivered with such terrible signs and awful sanctions to my fathers, through their great leader, Moses, was abrogated by the visionary appearance of a bundle of beasts to an obscure fisherman on the top of a house,' and he looked scornfully up.

'In the first place,' said Captain Ryan, 'nothing was abrogated in the way you mention. A remarkable vision bearing upon a particular branch of the national dispensation, was so explained to Peter's understanding as to induce a ready obedience to the voice that bade him go and bear tidings of salvation to a Gentile inquirer. The visionary sheet with its contents descended from heaven, into which nothing defiling can enter; and the lesson impressed on his mind was that God had cleansed them. The whole was typical and beautifully expressive. As to the individual being only an obscure fisherman, Moses was nothing greater in the world's estimation, when keeping sheep on the mountain where the Lord first appeared to him. Moses, himself an Israelite, was divinely instructed to proclaim to the people of Israel their approaching deliverance from the land of Egypt, the house of bondage. Peter, also an Israelite, was divinely commissioned to announce to the Gentiles, that unto them too was granted repentance unto life—deliverance from the far worse bondage of Satan. Nor were the signs that confirmed the divine mission of Peter less marvellous than those vouchsafed to Moses—nay,' he added, as Da Costa, with crimsoning cheek attempted to interrupt him: 'hear me out. The powers given to such as believed in those days, were as marvellous as any on record. They spake

with tongues of which they were before wholly ignorant; they cast out devils, they healed the sick, they recalled the dead to life. And more, ay far more than all this, Da Costa, they prevailed so to plant this hated, persecuted religion, without the aid of sword or spear, without the aid of regal power, or an atom of worldly influence, without even the aid of human wisdom or learning, or skill, that not all the powers of earth and hell combined could resist the progress, or shake the solidity of the work. Oh, believe me, what you scorn as a bare invention of man, is but the continuation, the completion of God's glorious work, begun in the Mount Horeb, finished on Mount Calvary, and yet to be proclaimed and established throughout the world from the summit of the Mount of Olives, when the feet of your glorious King and ours shall there stand, and his voice be heard, and from his presence the ungodly, like smoke, shall vanish away. "And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one."'

He gave the text in Hebrew; and as he stood facing the fiery Israelite, with a look, tone, action not a whit less fiery than his own, Da Costa's countenance softened into an expression of gentle kindness, evidently no less natural to it than the high determination of the preceding moment. 'Well, Ryan, I, for one, shall rejoice to see you, and such as you, partakers in the blessedness of that glorious period, which you seem to see at once so clearly and through so wrong a medium, that your faith furnishes me with the most puzzling enigma I ever tried to read. Many have talked

in my hearing of the same thing that you continually dwell upon ; but they speak after such a cut-and-dried fashion, with unmoved muscle, lack-lustre eye, and measured, meanless tone, that the manner is sufficient antidote to the matter of their discourse. You, on the contrary, fairly boil over from the workings of a mind thoroughly heated by its subject. ‘ You are in earnest,’ he continued emphatically ; ‘ and I can only account for your having such an evident part in our high anticipations, by remembering the national claim to consanguinity which I believe you really possess. So, my dear fellow, on this accommodating neutral ground we may for the present take our stand : and time will settle the rest.’

Alick looked hard at Captain Ryan, as if to read his thoughts ; and the latter said, ‘ Not so, Da Costa : there is no neutral ground for either of us to occupy. The King whom we both expect will be to us a king of terrors, if we regard him not in all the bearings of his three-fold office, Prophet and Priest, equally as King. As Prophet, he must have somewhat to teach more than Moses directly taught ; for to Moses God saith, “ I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” Again, as Priest, he must have a calling higher than that of the Levitical priesthood, higher than Aaron, for David distinctly says, “ The Lord hath sworn, and will not repent, Thou art a priest for ever after the

order of Melchizedek." Now Melchizedek was, as you will see here, (Genesis xiv. 18.) king of Salem, and priest of the Most High God: he blessed Abram in the name of the Most High God: he praised the Most High God for delivering his enemies into his hand; and now, Da Costa, what did Abram unto Melchizedek?

Da Costa, who was deeply examining the Hebrew text, which Ryan all along had quoted, supplied the answer from it. "He gave him tithes of all." But I don't see the slightest connexion between this and what we were talking of.

'Wait: we are talking of Messiah the king, whom I assert to be also the Prophet like unto Moses, and the everlasting Priest, after the order of Melchizedek. I have said that the promised Prophet must have a farther revelation to make after that of Moses: and I am showing that the predicted Priest, being after the order of Melchizedek, must have a priesthood higher than that of Aaron; for Abraham, the forefather of Levi, and of every tribe of Israel, received a blessing from, and paid tithes to, this Melchizedek, who was a vivid type of the Messiah; for as a king, the king of Salem, king of Peace, he met and greeted Abraham; as a Prophet he announced him blessed of the Most High God, and as a Priest he received at his hand the tithe of his spoils—the exact provision afterwards divinely appointed for the Levitical Priesthood. Out of your own Scriptures I draw these truths; I lay them before you; I tell you that in him for whose second coming I look, I find all the prophetical, priestly, kingly character combined in glorious har-

mony, and shining forth with divine effulgence ; and I tell you, too, that unless we thus recognize him, neither Jew nor Gentile can hail his appearing otherwise than as the signal for their immediate and everlasting destruction.'

' You are a master of your subject,' said Da Costa ; ' whereas I, having nothing at hand to which I may refer, and being but indifferently read in the subtleties of these controversial matters, stand at a manifest disadvantage. Yet had I even my travelling book-case within reach, I would answer you.'

' Da Costa,' said Ryan solemnly, laying his hand on his shoulder, ' the coming for which we look may be instantaneous ; or, by a stroke, sudden and unexpected as the midnight flash, you may be removed into the world of spirits ; and in either case you must answer for yourself—an answer on which hangs your eternal doom. Oh, will it suffice you then to talk of a book-case, when the thrilling enquiry is put, ' Why didst thou not believe the writings of Moses, of David, of all the prophets, when, taught by my Spirit, they testified of me ?' Here, in this narrow compass lie all the books we require. By Jews, by Jews alone was every word written: *you* gave us the bread of life, and why will you perish with hunger, while a grateful Gentile believer in your own glorious Messiah, implores you to eat and be satisfied: to look and live !'

Tears started into the eyes of the ardent Christian soldier, as, pressing the sacred volume against the bosom of the Jew, he gazed upon him with all the yearnings of one who sees his dearest benefactor perishing and refusing to be rescued. Da Costa's eyes were

wholly shaded by the long dark lashes that fell over them, bent as they were on the ground ; and it was impossible to determine by what species of emotion his cheek was blanched, his brow knit, and his lips compressed. It might be smothered wrath ; it might be wounded pride ; it might be an awakened fear that all was not safe with him : be it what it might, all was for some moments silent and still throughout the group. Mrs. Ryan's heart echoed the prayer which she knew her husband was silently breathing on behalf of his Hebrew friend. Mr. Cohen, seated on a broken fragment, was deeply pondering what he heard ; and Alick, in whose arms little Charley had fallen asleep through fatigue, had his countenance lighted up with a gladness which he seemed desirous of checking, or at least of disguising, but he could not. He had longed to witness a direct attack on either side, where little more than light skirmishing had hitherto taken place ; and now his wish was gratified.

‘The Gentile,’ thought he, ‘takes all his arguments out of the New Testament without owning it. I have read all that about Melchizedek in the Epistle to the Hebrews, or I am much mistaken ; but Da Costa thinks it is all new. Why does not he read for himself, so as to remember it ? And why does he not now give a reason for disbelieving what the other says ? Oh, that I myself knew how much to believe, and how much to reject of these things !’ The consciousness of unsatisfied doubt again saddened his looks ; and before any one could remark the smile of pleasure, it had passed away.

‘What a persevering fellow is that Irishman,’ said

Da Costa the next time he was alone with Alick. 'Of just such stuff, I should imagine, were the proselytes of other days made; noble aspiring tempers, who hovered about Judaism like the moth around the flame, till they were caught and blended with the all-conquering element.'

'Were you in any way staggered by his arguments?' asked Alick.

'No; but I was mortified at being unable to answer him, through my imperfect knowledge of a book in which we ought at least to be as well read as any Gentile. Of course, he got his interpretations from commentators of his own creed; and he has studied them to good purpose.'

'No, he told me the contrary, he was on service, thinking of nothing but military fame, knowing and caring nothing about religion of any sort, when by some means he got alarmed as to the state he was in before God. It was in a wild part of India, far from any minister, or any books except the Bible; and for a year that was his only teacher, his only comfort. He there learned all that he knows of religion; and on returning home, instead of sitting down, as he says, to find out what other men had thought of the matter, he tried to rouse the minds of those around him who had never thought about it at all. He declares it was the Bible alone that led him to take such an interest in our people; and from that he gets his arguments to prove that we are in darkness.'

'In other words, he comes to our armoury for a sword to cut our throats with.'

Yes; and to tell you the truth, I think it a pity we don't go there ourselves for a shield to defend them.'

'That's true: but he refers only to the written word, whereas we have the oral law, equally binding, and requiring a vast deal more study than you or I could bestow to acquaint ourselves with it.'

'Still,' said Alick, 'as he neither quotes nor recognizes any thing of ours, but Moses and the Prophets, I don't see why we should not enable ourselves to meet him there.'

'But we cannot rightly interpret these books without the help of our learned Rabbis, who devoted their lives to the discovery of hidden meanings, not discernible to such as we.'

'Then they are not discernible to him,' rejoined Alick, 'so we shall still be on a par. Besides, to tell you the truth, I do not think that God would so write his book as to make falsehood appear on the face of it, and leave truth to be discovered only by those who have learning, and leisure for intense study.'

Da Costa shook his head: 'Have a care, Cohen; you are on dangerous ground.'

'No, I think not; take any passage in the prophecies, touching our national preservation, restoration, triumph and perpetuity—we understand, we believe, and rejoice in it. But listen to a Gentile commentator, you will hear him setting aside the plain meaning as figurative, typical, and all that; and claiming for himself and his uncircumcised brethren, what God has promised to the seed of Abraham alone—and all by virtue of a hidden meaning!'

Da Costa was struck by this argument, 'You are

right, my lad: there lies enough on the surface for us to glean a profitable harvest. Shall we begin to study in earnest, *à la* Ryan?’

‘I am past beginning: I have been at it pretty hard for weeks.’

It was agreed that they should read the Hebrew scriptures together daily; and Alick felt happier than he had done for some time: nor was his pleasure lessened when Da Costa proposed that they should occasionally look into the New Testament to see, as he said, how the Christians contrived to twist to their own purposes and meanings the words of truth. ‘With all my heart,’ said Alick: but just remember one thing, Da Costa: I have a great dislike to calling names.’

‘You are right,’ replied the noble Israelite. Scurility can form no part of a gentleman’s religion; from me you will hear no word of railing reproach, in reference to what we both most heartily disbelieve and detest.’

Alick could not stand this appeal to his honesty: he boldly said, ‘I am far from being persuaded that I am bound to detest what, however, I cannot say that I believe: the character of Jesus is a very lovely one, so far as I can see; and surely I may regard it with respect, while rejecting his claims to the Messiahship.’

‘You will see there is no medium,’ observed Da Costa, very composedly. ‘However, our plan will put an end to your doubts, if any exist; for I know no better way to guard a man against these idolatrous inventions, than to investigate the clumsy fabrications on which they are grounded. I found it so myself; a cursory perusal of that book which they have pre-

sumed to bind up with our sacred writings, left me quite proof against the theological devices of all the Nazarenes beneath the sun.'

The eve of Mr. Cohen's departure was spent chiefly in private discourse between him and his son, 'I wish you, my dear boy,' he said, 'to cultivate the friendship of Da Costa; for he is the very soul of integrity, and in every way a delightful, a valuable companion for you: yet in my own place, I would prefer leaving the Ryans, as already settled; not only because they have sacrificed their convenience and altered all their plans for our accommodation, but that, really, I find my respect for, my confidence in them, daily increased. For myself, Alick, I am not so strong as I was, nor can we penetrate the decrees of the Most High, as to whether He will revive and restore me or otherwise: but this I know, that my firm trust is in Him who has not said to the house of Jacob, Seek ye me in vain.'

After a short silence, which Alick had not power to break, Mr. Cohen asked, 'What was the name of that honest gunner on board our old ship?'

'Gordon, sir,' answered Alick; in whose bosom the question excited other emotions besides that of pleased surprise. Much excellent advice and expressions of paternal love on the one side, responded to by promises of obedience, and the overflowings of grateful affection on the other, closed this interview. Alick scarcely slept that night: prayers for his dear father, and thoughts of home that almost tempted him to insist on returning, occupied the hours. But at early dawn he was roused by the voice of Da Costa, who spoke of an arrangement made with the Ryans

to start for Jerusalem on the following day; and this, as he conjectured it would, greatly softened to Alick the pang of bidding a long farewell to his fond parent. As the little vessel scudded away from the land, the two young Hebrews mounted a rising ground, to gaze on its lessening sails; and Da Costa exclaimed, 'Lord, how long? Still must the children of thy chosen come to these shores, the guests of a day, and depart into renewed exile? Oh, when wilt thou set thine hand to gather us from the four winds, and plant thy people once more upon the holy mountain, Jerusalem! Lord, how long?'

No time was lost in arranging for the journey forward: and with many delightful anticipations of what was in store for them, the strangers—that is to say Mrs. Ryan, Charley, and Alick, watched the progress of preparation in which Da Costa took the lead. Horses were provided, and a little seat for Charles was, by the clever contrivance of his father, so arranged on the front of his own saddle as to secure the boy both from danger and the fatigue he must otherwise have encountered, unless,—which he would by no means consent to,—he was so carried as to deprive him of a look-out on all sides.

'I will see every bit of the country, so I will,' said Charley; 'for it is God's own land, and there is no other like it all over the world.'

'The earth is the Lord's,' remarked his mother: 'and every country throughout the whole world is His.'

'I know it, mamma; but not like this. Everybody has other places, but nobody has the Holy Land.'

'I should like to hear you make that out,' said Da Costa, who was improving the fashion of a cap to defend the little fellow's eyes from the hot sun.

'I can't make it out very well for you, Mr. Dockster; but sure I know what I know, and I know what I think, though I can't put it in words.'

'Well, but try, Charley: let us know what you think too.'

'Why then, didn't God give you this land all to yourselves entirely, Mr. Jews?' asked the boy, addressing his two friends.

'Ay, that he did,' answered Da Costa; and Alick added, 'every inch of it, Charley, to Abraham, and to his seed after him, for ever.'

'That's it, that's it,' shouted the little boy, taking a jump like a young kid. 'He didn't give it to any body else then.'

Never—never!'

Here the little fellow's countenance changed to great and serious earnestness; he glided up to Da Costa, and taking hold of the end of his sash, said, 'Have you got the land now? have you?' and without waiting for a reply, he went on, sorrowfully shaking his head, 'No, you hav'nt, you hav'nt got it—

'The cedars wave on Lebanon,
But Judah's statelier maids are gone.'

The well-remembered lines made Alick's heart thrill. Da Costa, who had never heard the child quote them before, seemed overwhelmed with astonishment. Charley then, with great rapidity, went on; 'So it isn't anybody-else's, and you havn't got it; and it's

just like my blue coat that was made too big for me, and mamma keeps it locked up till I grow bigger; and it's mine, and nobody else's; but it's mamma's till I get it—and so, and so,—that's what I think, you darling of a Jew!' and then, by means of Da Costa's sash and arm he climbed up,—a manœuvre that Alick had taught him—and hung round his neck.

'Well said, my boy!' exclaimed Captain Ryan, who with ineffable delight had listened to his explanation. 'This land *is* the Lord's in a most peculiar sense indeed; and in proof that howsoever it may be occupied during the interval of his dear people's dispersion, it actually belongs to no other race, he shuts up its fertility, withholds the corn, the wine, the oil, the milk and the honey, and everything that constituted it the glory of all lands, locking it up—no expression could better describe the thing—until the time comes for the renewed occupancy of those to whom it so truly appertains. What say you, Da Costa?'

'I say, Captain Ryan,' answered the Jew, who had all the while been caressing Charles most fondly, 'that a man with such arrows as *this* in his quiver may well stand in the gate, and face every enemy. The blessing of the race you love be upon you, boy! there is more in that young mind than I can fathom.'

They set out, and all was sunshine around them. How often does the morning beam rest brightly where, before evening's fall, the clouds shall gather, and the storm burst, and desolation overspread a path where the pilgrim looked only for peace and joy!

CHAPTER XIV.

THE cavalcade that left the walls of Jaffa, though not an extensive, was yet a respectable one. Recent events had opened the route considerably more than might have been anticipated fifty years before ; but it still was a difficult, and frequently an unsafe road. The wandering Arab's hand, restrained by powerful authority, was still against every man ; and theft, if nothing worse, might be apprehended, in the absence of due precaution. Our travellers, therefore, were well armed, and sufficiently attended. Alick, to his infinite delight, found himself on the back of a most frolicksome young horse ; and Da Costa, equally well mounted, fully partook in the exhilaration of spirit that rose beyond control. Often, when the road permitted, the young men resigned themselves to the discretion of their fleet and fiery Arabian steeds, making wide circuits at a wild full gallop, and returning in breathless glee to their more sedate but not less cheerful companions. It was during one of these their excursive expeditions that Mrs. Ryan took the opportunity of remarking to her husband ' I did not think Alick would have approached Jerusalem in such buoyant spirits.'

' Dear boy !' answered Captain Ryan, ' he has been heavily oppressed of late ; and this ebullition

of youthful joyousness is quite natural. Do you not feel a gladdening influence in the soft, balmy air, the brilliant sunbeams, the gorgeous tints of those rich flowers, relieved by patches of verdure almost rivaling that of our own emerald isle—that waving line of majestic mountains, and the combination of magnificence with tender beauty that perpetually meets your eye ?

‘ I do, my love : but yet’—she hesitated, and hung her head over the bridle that she had been knotting round her fingers—

‘ But what, Ellen, dearest ? go on and tell me all.’

‘ Indeed, indeed, Robert, I cannot feel joyous. These things do, as you say, gladden me by their loveliness, but the feeling is momentary. My heart is sad : my spirit mourns and cries “ Ichabod.” For alas ! “ How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger ! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied ; he hath thrown down in his wrath the strong-holds of the daughter of Judah : he hath brought them down to the ground : he hath polluted the kingdom and the princes thereof.” ’

She repeated these words of the prophet in a voice so musically sad, that it attracted the notice of some of the attendants, and one of them, a very fine young Syrian, drew near to listen to her tones. Charley, who had been shouting with delight at the equestrian exploits of his friends, was also arrested by them ; and the change that came over his countenance was

very marked. He glanced at the listening foreigner and said, 'Papa, tell that nasty Turk to keep away from us.'

'Fie, Charles: what has the poor fellow done to offend you; or to provoke such an unbecoming expression?'

'Why he is a Turk, and has got Jerusalem away from the Jews: and he hates the Jews, and so I don't want him to come poking here, listening to what we say, papa.'

'It would be a pity he should hear what you say, certainly!' replied Captain Ryan, half smiling; 'but in the first place he cannot understand our language; in the next place he is no Turk; and lastly, of whatsoever nation he might be, he is a man, and my little boy must not forget the Apostle's injunction, to "honour all men."'

'Oh, papa, I am very sorry, I quite forgot that: but are you sure he is not a Turk, Papa?'

'Yes, he is a Christian, in name at least: but bye and bye we shall see more Turks than we have yet done, and I hope you will indulge no ill-will against them, poor fellows!'

Charley shook his head; his prejudices were strong, and to avoid giving any promise he turned to his mother; 'Mamma, don't you hate the Turks?'

'Hate them, my dear? no: on the contrary I feel greatly interested for them.'

Charley seemed quite at fault: however, to his great relief, the two Jews now trotted up, and he bawled out at the top of his little voice, 'Mr. Dockster! Mr. Alick! don't you hate the Turks?'

‘Not at all,’ replied Da Costa, laughing; and Alick added, ‘Such respectable-looking personages, Charley, with turbans and beards, and famous long pipes, who can help admiring them?’

To the surprise of the party, the little fellow burst into a fit of angry crying, and said, ‘Nobody loves the poor dear Jews but me!’

Mrs. Ryan began to expostulate; Alick to soothe; but Da Costa, after fixing a look of deep anxiety on his face, drew close to Captain Ryan, and whispered, ‘He is ill.’

The father’s arm trembled as he pressed the sobbing babe to his bosom, and said in the softest tone: ‘Yes, the Lord loves the poor dear Jews far better than my Charley can do.’

Smiling through his tears, the little fellow looked up, stroked his father’s face, and replied, ‘I know it.’ The touch of that hot, dry hand was but too confirmatory of Da Costa’s whisper. Captain Ryan held it to his lips, and in a cheerful, but still very soothing voice, said, “Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought!”

‘Good, good!’ cried Charley; ‘tell me some more Bible, Papa, now we are in Bible-land.’

Meanwhile Da Costa had said something to Alick that blanched his cheek; but he made an effort to look unconcerned. Mrs. Ryan, ignorant of its immediate cause, seemed pleased at the seriousness of those whose thoughts she had expected to find more in unison with her own.

‘I am glad you express no unkind or resentful feeling against the poor Turks,’ she said to Da Costa. ‘They certainly had no hand in bringing calamity on your people, and their prejudices are not stronger against you than those of some who call themselves Christians, and from whom, not from you, they wrested the land.’

‘True,’ replied he: ‘their quarrel was with the Crusaders, with whom, I believe, you have little fellowship of feeling; and one of the first exploits of a crusading corps, preparatory to marching against the warlike Saracens, was to murder, with every aggravation of cruelty, some community of unarmed, helpless, unresisting Israelites in their own neighbourhood.’ He spoke with cool contempt, but his cheek burned with a fire that he strove to smother.

‘Who did that?’ asked Alick hastily.

‘Rome,’ replied Mrs. Ryan, ‘You know the origin of the Crusades: the Turks had conquered the holy land, *this* holy land (and she looked round with glistening eyes) from the Romans, and established themselves in it, to the expulsion of all that bore the name, however falsely, of Christianity. To recover this rich possession, the Roman Pontiff brought into the market his treasury of spiritual merchandizes, and gathered armies out of every nation subjected to his yoke, making it a work of merit sufficient for the purchase of an eternal inheritance in heaven, to drive the Turk from Palestine, and to re-establish the superstitious practices that, alas! I fear we shall soon see in full display at what they call the holy sepulchre.’

The fiery animation, and exulting delight that

flashed from Da Costa's eyes, reminded her that a wrong construction might be put on her words; she therefore corrected herself: 'I say, what they *call* the holy sepulchre, because there is very strong ground to question whether the spot over which they have reared a church is indeed that where the body of our blessed Lord was laid during the period that intervened between his death and glorious resurrection. I, for one, hope it is not; for grievous indeed must it be to the eye of one who loves the Lord Jesus, to behold the idolatrous abominations that are perpetrated in His name, under a supposition that there he was laid, and there burst the tomb. To return: these crusading expeditions were led by kings, and comprised the flower of every European land. They were blessed to the work, plentifully supplied with counter-charms to meet the supposed sorcery of the Moslem; and as a trial of martial prowess, an introduction to the work of blood, and a peculiarly acceptable sacrifice to the God of peace and mercy, the God of Israel, they were encouraged to seek out and to massacre the Hebrew families who dwelt in their respective countries. This they did, with every circumstance of cruelty that satanic malignity could suggest, and persecuting execute, against the ancient people of God. The Crusaders succeeded; and papal Rome regained what pagan Rome had first acquired—even the Holy City of Jerusalem!'

'We are now,' said Captain Ryan, 'crossing from the portion of Dan into that of Ephraim.'

'Yes,' added Da Costa, 'and we shall recross into that of Dan, for a very little space; then into the lot

of Benjamin, thence to that of Judah, vain words ! Dan, Ephraim, Benjamin, Judah—where are they ?

‘Preparing to return and repossess the land which God gave to them and to their seed for ever—for an everlasting possession,’ exclaimed Captain Ryan.

Charley, whose looks bore witness to the fervency of his eagerness while listening to his mother, now said, ‘Mamma, how came the Turks back again ? Did they drive the Papists out ?’

‘Yes, my dear : Jerusalem, Antioch, and Edessa, were the only places the Crusaders could master. Syria, and Palestine, where we now are, remained in the hands of the Fatimites, a clan of Mahommedans ; but Jerusalem was retaken by the Sultan of Egypt in 1187, and after more than a hundred years’ fighting and struggling to get it back again, the armies of the Pope were finally driven away by the Turks, who have kept it ever since.’

‘And now Charley,’ said Captain Ryan, ‘these poor Turks have no Bible ; they know not God’s promises to his dear people Israel, but consider that in holding possession of this fair land they do no more than keep what their fathers bravely won from men who pretend to be believers in the Holy Bible, and yet would as soon persecute a Jew to death for being a Jew, as they would a Turk for being a Turk. Do you wonder, my boy, that our feelings towards the poor Turks are different from those of the Romanists, who think it a mark of piety to hate them ?’

‘I’ll tell you what, papa,’ cried Charley, almost rising out of his snug seat with the animation that fired him. ‘It was Popery itself taught me to hate

the Turks. When I was little, you know I did be very fond of Judy O'Keefe, down the bogside, down there by'—his father interrupted him. 'I remember it well, Charley, though to be sure it must be a great while since you were little: she used to give you fresh eggs, and let you play with her young chickens. Well, what about Judy and the Turks?'

'Oh, Papa, sure I went and talked to Judy all about the Jews and the Holy City Jerusalem; and she said a pilgrimage to Jerusalem would save any soul; and she said the bad wicked Turks had driven God's people out of it, so as they couldn't get in to make pilgrimages; and, papa, I thought God's people meant the Jews, and so I came to hate the Turks, so I did.'

'No, no, my boy, the Turks never drove the Jews out, though I don't suppose they would be willing to let them in again: but if those whom poor Judy calls God's people had possession of it, they would probably put to death any son of Abraham who should dare to set foot in the city of his fathers—the city of his God.'

'This is the way we are all misled,' observed Mrs. Ryan. 'Our youthful sympathies are enlisted on the side of the crusaders, and we receive from the elegant pages of Tasso, and from the glowing recitals of history as penned by, or copied from, the disciples of Rome, such impressions as steel our hearts against a people who might be found more accessible to the truths of the gospel than many, at a far greater distance, to whom we are constantly despatching Missionaries.'

'Ay,' rejoined her husband, 'and there are two points in the Turkish character that should yield us special encouragement; first they show far more respect to the Jew than to the idolater who falsely bears the name of Christian; and secondly, they not only honour the name and the law of Moses, but they do actually at this time look for the coming of our Messiah, after the lapse of a few years, and believe that he shall triumphantly reign in this very land, Jerusalem being the chief seat of his government. This I have repeatedly heard from their own lips.'

'And is it possible,' asked Mrs. Ryan; 'that these facts should be known, and yet no attempt made to improve such manifest advantages to the welfare of their immortal souls?'

'Popery, my dear, Popery has a terrible account to give in this matter; but we too are very guilty.'

During this conversation, Da Costa had ridden on in perfect silence, after his involuntary interruption; and there was that in his countenance which betokened a train of thought most absorbingly interesting. He seemed to be revolving in his mind something that wholly possessed it, evidently arising out of what he heard. Alick, who had passed over as a merely mechanical process, such outlines of history as his school-education had required him to learn by rote, listened with intense eagerness to every word spoken; and often did the proud glance turned towards the majestic mountain-summits of Judea, bespeak his heartfelt conviction that let Turk or Christian enjoy the transient occupation of that land, the true, the unalienable right to its possession was his.

Charley, on whose dimpled cheeks the crimson tint that usually came and went with every speech he uttered, had now established itself in two broad, well-defined and deepening spots of hectic character, was very talkative, and made several striking remarks: until Da Costa, suddenly roused from his reverie, encountered the anxious eye of Captain Ryan, and in the same adroit whisper as before, said, 'Keep him quiet.'

This was not easily done: Charley had taken a sudden interest in the Turks, as men whom he had wrongfully despised and disliked; and in language rather incoherent, he was urging on Alick the duty of preaching Christ to them: a subject that seemed sadly to embarrass his friend. They had pursued their progress under a glowing sun, perpetually delighted by some new burst of scenery peculiar to the land, when a sudden darkness overcast the sky; and long before they could reach even a place of temporary shelter, the most penetrating rain descended, setting at nought their best attempts at repelling its soaking power. Captain Ryan bent over his precious boy, who was also covered with the folds of his light, waterproof cloak; but the consideration that it was also air-proof, and therefore calculated to condense and detain, and most perniciously to return in cold damps the exhalations of a body so closely wrapped and inevitably overheated, distracted his mind. At times he thought of throwing all open, and exposing the child to the more genial rain of heaven; but sleep had overcome the little fellow, and he dared not venture on such an experiment. Da Costa's looks of

anxious distress increased his uneasy feelings ; and secret prayer alone upheld his spirit in an hour of no common trial.

Alick, meanwhile, was devoting himself to the task of warding off from Mrs. Ryan the heavy torrents that fell. She was, like most of her countrywomen, a most excellent equestrian, and her easy self-possession was of great value. But the road here became rugged, the rain increased, the horses gave evident token of unwillingness to proceed, and their attendant owners closed in, protesting against any perseverance in the attempt to reach their destination, Ramleh, that night. Captain Ryan was disposed to acquiesce, under extreme solicitude for Charley, but Da Costa knowing what unspeakably wretched quarters they must put up with at the proposed halt, strenuously resisted it. High words ensued, between him and the natives guides, the purport of which being known only to Captain Ryan, did not alarm him so much as the vehement oriental gesticulation of the parties startled his companions. At length the Syrian who had offended Charley, interposed, strongly urging a halt, and giving Captain Ryan in an under-tone such cogent reasons for it, founded on the very questionable character of his comrades, and accompanied with a promise of very early resuming the journey, that he deemed it better to acquiesce.

They dismounted, therefore, at the spot selected by their guides, and a dreary place it was ! four low rugged walls, surmounted by a flat roof that admitted the rain through a hundred fissures, without window or chimney, and for a door a shapeless slab of stone,

formed the miserable dwelling into which the whole party, including the horses and their guides, pressed together; taking up their lodging to the best advantage they could on the slippery-floor. It was then that the graces of hospitality shone forth in those lords of the soil who, like their father Abraham, possessed not so much of it as would yield support to the sole of their foot. The two Hebrew gentlemen at once, and in a way that defied all opposition, laid hands on whatever could conduce to the comfort of the lady and her child: the young Syrian horseman heartily seconded them; and though not without some grumbling, and looks by no means friendly, the others yielded their slight saddles and bags, and whatever was not saturated with the rain, to form a sort of couch, over which they spread a large rug, which Da Costa, better prepared for such a sudden change of weather and circumstances, had rolled up within an oil-skin covering. This being arranged, the next care was to provide somewhat of a table, on which they placed refreshments, such as could be produced on an emergency so unlooked-for. Da Costa, while pressing on Mrs. Ryan a portion of the little store, said, 'I have no flocks, whence to select a kid, nor meal wherewith to form a cake; but trust me, dear Madam, when it shall please the Lord our God to restore to us the inheritance of our fathers, and to the land her rich fertility, the choicest of all we possess will be in our estimation a poor offering to the friends who have sheltered us in the hour of persecution, sympathized in our sorrows, and are now belonging to re-

joice in the joy that will yet gladden the way-worn sons of Jacob.'

Before Mrs. Ryan could reply, an exclamation from Alick, who had just taken Charley on his lap, arrested her. The boy had been in a deep sleep for some time before their halt, nor had any of the movements that ensued broken his slumber. Now, however, he had opened his eyes, and their wild, bloodshot appearance, as he rolled them on surrounding objects, and finally fixed their vacant stare on Alick's face, without any semblance of recognition, had surprised the youth into an interjection of alarm. Captain Ryan had gone to the farthest end of the long narrow apartment, to make some enquiry of his Syrian friend, with whom he was much pleased; but his wife's distressed accents caught his ear, which Alick's voice had failed to attract, and he hastened back, to find her bending over the child, exclaiming in mingled terror and amazement, 'Oh what is this! What can have happened to my boy!'

'Fatigue, damp, excitement,' said Captain Ryan, as he took the little burning hand in his, 'have overpowered the poor babe. 'Charley, vein of my heart! speak to papa, tell him what ails you.'

But Charley spoke not; fever was on him to an extent that overpowered all consciousness, and when they laid a finger on his tiny wrist, the throb of the vein was fearful.

The father's heart, and the mother's heart—who shall declare their secret writhings under the dread that wrung them! but they were outwardly calm; for the peace of those whose minds are stayed on the

Lord was there. Alick, on the contrary, was agitated beyond control: he clasped the poor child to his bosom, and wept over him, exclaiming, 'O Charley, Charley! is this *your* welcome to the land of Israel?'

'Be quiet, Cohen,' said Da Costa; and then in a voice of the most marked solemnity, and with an emphasis so evident, that it sent dismay into the hearts of his hearers, he added, '*This* is not death.'

The parents looked up at him: he stood with folded arms, his eyes fixed on the child, his brow bent, his lips compressed, and feelings, the intensity of which was the more apparent from his usually delighted aspect when gazing on that boy, worked in his countenance. Christian zeal ever glows brighter when the Refiner heightens the furnace in which he purifies his silver; Captain Ryan stood erect, and looking earnestly at his Jewish friend said, 'And if it be death, what is it but the gate of life to the babe—the little one who believes in Christ as his only, his all-sufficient Saviour?'

No notice was taken of this: Da Costa laid his hand on the broad little forehead, and said, 'I know these symptoms well: he is delirious, and it may become more palpable; but be calm, and avoid exciting him in any way. In our present circumstances, sleep is the only medicine within our reach. To-morrow we shall, by a comparatively short and easy journey, reach Ramleh—our ancient Ramah.'

It was now that, for the first time, Mrs. Ryan's fortitude gave way; she had taken away the boy in her arms, and her tears burst over his insensible form as she sobbed out, 'Oh, not to Ramah!'

‘Why not to Ramah?’ asked Da Costa: there is no nearer place on our route for what you require.’

Mrs. Ryan shook her head; her tears fell faster than ever over the little sufferer; and Alick, drawing his friend aside, repeated to him in accents that trembled with emotion, the words of the Prophet Jeremiah, “A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not.”

CHAPTER XV.

THE first day's journey, leisurely as it had been, and abruptly terminated, brought our travellers over a much less space of ground than they had supposed ; and its general character of tranquil beauty, fragrance, and unobstructed smoothness, would have ill prepared them for what was to follow ; but Da Costa forewarned them of the change that would take place soon after leaving Ramah, and urged their continuance at that station until the issue of the little boy's illness should be known. Captain Ryan was disposed to acquiesce ; but his wife, though she offered no opposition to their plans, evidently shrank from the arrangement ; and, while he almost marvelled at the unwonted weakness of a mind, the strength of which had often proved a support to his own, he could not press the point. He ended the conference by saying, ' Let all these thoughts for the morrow be abandoned : to Ramleh we must necessarily proceed : but our farther course may be left to the direction of a higher wisdom than ours. If I could see you composed to sleep, Ellen, it would lighten my present anxiety not a little : be persuaded to lie down, and leave the boy to us.'

' Do, dear Mrs. Ryan,' said Alick ; ' I will promise, ay swear, not to take my eyes off his darling face till

you wake, if you will only get a little rest after all this trying work.'

'And I,' said Da Costa, 'will hold his hand in mine; and if even an unsatisfactory movement of the pulse takes place, you shall be roused. Trust him to us: or rather,' he added in a voice unusually sweet and solemn, 'leave him to the Watchman of Israel, who never slumbers; the Shepherd who carries the lambs in his bosom.'

She lifted her eyes to their faces, and exclaimed, 'O kind, generous sons of Abraham, would that *you* were under the guardianship of that Watchman—gathered into the fold of that Shepherd!'

'So we are,' replied Alick.

'Not in the sense she means,' remarked Da Costa. 'Christians apply the title differently from us: but apply them how you will, dear Madam, so that they relieve your mind from its present over-weight.' He then added, 'Believe me, you will need to have all your powers, bodily and mental, unimpaired to meet the difficulties that lie in our onward path.'

'I know it; but I am not fatigued, nor drowsy, nor in any need of rest. I only want a cordial to refresh my spirit.'

'Well, give me your bible, Ryan,' said the Jew, with unruffled countenance; and opening at the book of Jeremiah, he proceeded: 'You seem to have some painful thoughts connected with this town of Ramleh, and I must claim the exercise of your sympathy in our destinies to remove those thoughts. Few passages are more pregnant with delightful hope than this:' he then read, beginning with the verse that Alick

had quoted, and proceeding without a pause, "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." 'So, you see, the weeping of Rachel, however bitter, is not a hopeless weeping: the tribes, her scattered children, for whom she laments as though they were not, shall be gathered again: for listen, a little farther on the prophet says, "Thus saith the Lord of Hosts, the God of Israel. As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again the captivity. The Lord bless thee, O habitation of justice and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks: for I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked and beheld, and my sleep was sweet unto me." What possible interpretation can you put upon this, to deprive it of its literal, obvious meaning?"

'None,' answered Captain Ryan: 'to Israel the promise undoubtedly belongs, and it breathes the rich strain of assurance to them as a nation, to deny or explain away which I should deem a sacrilegious offence; to you belongs the word of encouragement tell you that the Lord hath not finally cast off his people, nor forgotten that his covenant was made with Abraham, Isaac, Jacob, and their seed for ever, and that it includes also the possession of this land,

which He gave unto them. But my dear friend, we poor Gentiles, believing that the Lord is nigh unto all that call upon him, without respect of persons, where spiritual blessings are concerned; believing the word of your prophets also, who repeatedly testify of the participation promised to us in those everlasting mercies which pertain to a heavenly inheritance—we, too, find a word of comfort addressed to our souls in the passage you have been reading. The first part, the lamentation of Rachel for her children'—

'I know how you apply that,' interrupted Da Costa. 'The slaughter of infants in Bethlehem, by that sanguinary, usurping despot Herod is related with a quotation from it. Letting that pass, to what possible use can you turn the rest.'

'To me,' said Mrs. Ryan, 'it speaks of the resurrection of the body, it comforts the weeping mother with the assured hope of a re-union with her lost children in the day of that first, glorious resurrection, when all who are the Lord's, shall rise to meet him at his coming.'

Da Costa had an answer ready: but he glanced at the child, at the pale, anxious face of the fond mother, and feeling that he could not then combat her inferences, he closed the book, saying 'Well, my dear Madam, I rejoice that the cordial for which you wished has been supplied: in truth, it is large enough to admit of our sharing it.' He spoke smilingly, and from courtesy rather than conviction; but Alick had been struck, as though he had never before heard of such a thing, with the beautiful arrangement of God's

word, by which both Jew and Gentile might appropriate spiritually that which, in its primary literal sense belongs to the former ; and thence he was led to ponder the question whether such spiritual interpretation was not equally needful to both. 'This goodly land,' thought he, 'may be but the type of a better ; and God's faithfulness in reserving it to us may be the appointed pledge of his bringing us into his own kingdom at last. They say Moses was a type of Christ, and our sacrifices were types of his offering himself up for us. If so, how extensive the blessing ! I don't see but that a Jewish mother would take comfort in such a passage, so explained ; and it does not interfere with our national rights—but rather establishes them. I should like to understand all this !' He remained in deep thought, and the light that gradually broke on his soul was most cheering.

Meanwhile Captain Ryan called his friend aside and demanded of him his honest opinion respecting Charley. Da Costa, with some reluctance answered that, shortly before their arrival, he had witnessed some cases of a most severe fever among children, too often fatal, and which appeared to be also contagious ; that he had seen Charley in the Bazaar, standing close beside a little Armenian boy, two of whose family had died of it, and who himself had but recently risen from the same bed of sickness : that he had snatched Charley away, and having every hope of his escaping any danger, he had refrained from alarming them by mentioning it, but had watched him most anxiously for a day or two. 'My mind was

then quite at ease,' he concluded, 'until this day, when the symptoms that appeared struck me at once as being identical with those I have witnessed in Jaffa.'

'And how long does this disease usually last, preparatory to a fatal termination?'

'I cannot speak with any certainty to that point; I have seen it go on for a week; I have seen it end sooner. But why talk of a fatal issue? I cannot bear to anticipate that, how then can you?'

'By firmly believing, my dear Da Costa, that the good Shepherd, even Jesus, the Messiah of Israel, will carry this poor Gentile lamb in his tender bosom to the green pastures of his heavenly fold.'

Da Costa turned away, but not in unkindness. Ryan called him back; 'Tell me, will his reason return?'

'Oh yes; a little delirium at the outset, with occasional wanderings under the paroxysms of fever, is all that I have seen in these cases. His irritation concerning the Turks, and his hurried loquacity afterwards, gave me the alarm; but remember I may be mistaken. I know just enough of medicine to make me nervous about those I love; hardly enough to do them any good.'

'At Ramleh, what quarters shall we find?'

'None so suitable as the convent.'

'None that I would not sooner occupy!' exclaimed Ryan.

The lapse of a few troubled hours saw the cavalcade again ready: the weather had become more favourable, and again they set out under a brightening

sky, Charley being placed under an ample panier, balanced by some articles belonging to the baggage, and slung across the back of a stout mule, whose even, easy pace, had been remarked on the preceding day. The boy appeared perfectly conscious, but under some depression that deterred him from speaking. His father led the animal, walking beside him, and the two Hebrews alternately dismounted to steady the panier, while the other rode beside Mrs. Ryan.

They had proceeded thus for a little way, when Charley spoke. 'What a nice warm sunshine, and a sweet smell! Where am I now?'

'In the Holy Land, my boy,' answered his father, 'we are crossing the plains near Ramah, and very rich is the fragrance of the glowing flowers that surround us, drawn forth by the sun's rays after the rains of yesterday. It is a goodly land, Charles, and looking about me now I can call it the glory of all lands; for if such it be in desolation and neglect, what would it be under the culture of its own tribes!'

'Papa, I should like to look about me; but somebody has fastened my head down—I can't lift it.'

Da Costa, who kept out of his sight, but intently watched him, shrank back at hearing these words. His gesture was noticed by Captain Ryan, who felt its import.

The child remained silent and quiet; the fever was abated, and a dreamy stillness seemed to hang about him, as he lay, smiling occasionally to himself in his narrow baskets. After a while, Alick assumed Da Costa's post, and, unable to keep back as he had done, peeped into the panier. Charley was then

seemingly asleep, but in a few seconds he opened his eyes, though without appearing to take notice of any thing about him, and almost laughed. Alick bent his head lower, and in a soft whisper asked, 'Is my little darling comfortable?'

In a moment the boy's look was turned on him; it was bright but unsteady; and he answered in the same low tone, 'Mr. Alick, you don't know how beautiful, how beautiful'—there he paused.

'Is it the land, Charley? the fair land that God gave to my father Abraham? but no, you can't see it, lying down. Or is it the sunshine out of that deep blue sky? Oh, Charley, 'tis a glorious sky that God has spread over my own land. You can see that, dear?'

'Yes, but it is'nt that. The beautiful things, Mr. Alick, are in my mind, somehow, but I don't know where they come from.'

'From God, Charley: or perhaps'—he bent his face to the child's and whispered as low as if he feared the sound of his own breath 'perhaps from Jesus Christ: He's your God, you know; but not mine, not exactly, not'—

Charley interrupted him, with the quick, abrupt speech peculiar to him when roused, 'If he's any body's God, then he's every body's God: he is *your* God, Mr. Alick, I tell you He is.'

'Hush, darling, hush! Well, at any rate this is Palestine, this is the Holy Land.'

'And Jesus Christ is its King; and he is the King of the Jews,' said Charley

‘ You are sick now, my little love, and must not be contradicted.’

Yes, I may be contradicted, but God mustn’t be contradicted; and He says, “ Yet have I set my King upon my holy hill of Zion.” I tell you what, if you don’t kiss the Son, you’ll be broke in bits like a potter’s vessel.’

This was spoken so loud, the voice caught his mother’s ear, and in a moment her horse was close on the heels of the steady old mule, and her neck eagerly stretched out, till Charley caught a glimpse of her face, and cried out, ‘ Mamma, my mind is full of beautiful things.’

Before she could well answer, he had relapsed into his slumbering state; and Da Costa forbade any attempt to rouse him. Alick walked on, silent, and more deeply than ever pondering the one thing that occupied his thoughts. Captain Ryan’s quick ear had caught all the dialogue except Alick’s mysterious whisper; and the purport of that was easy to ascertain from what preceded and followed it. His heart was wrung by the anticipation of losing this precious boy, but its language was, “ The will of the Lord be done !” and again he thought over the child’s ardent desire to be a Missionary to Israel: and rejoiced in its evident gratification.

Thus they passed on, and before mid-day they had entered Ramah. The best accommodations to be found were pitiable, compared with their need; but so long as little Charley could be undressed and placed in a snug bed, his friends were satisfied. He remained quiet, and Mrs. Ryan being also persuaded

to take some repose beside him, the three gentlemen sallied into the town, in quest of what there was little hope of obtaining—competent medical advice. To the Franciscan Convent they went, being told that a Doctor was there, a Frank; but the monk who answered their call said he had left the place two days before; having only been a transient guest. ‘He gave advice and medicine,’ added he; but we saw it was only done to make way for his Bibles, which he scattered about, and gave us no little trouble in collecting them to’—here he stopped, as if afraid of going too far.

‘To burn, I suppose,’ said Captain Ryan.

‘The books contained nothing that could concern us; we live in a mixed population, each following his own way, according as he was brought up.’

‘But if none of those ways should happen to be the right way, and a person comes to point it out to you all, it seems to me that instead of concerning nobody, it does, in an especial manner, concern every body.’

The monk’s brow contracted; ‘As to the right way,’ said he, ‘we know very well there is but one, and that is the way the Catholic Church appoints.’

‘I should rather say,’ remarked Captain Ryan, ‘that the Church instead of choosing her own way is bound to walk in that which God has marked out.’

But the monk had no talent, or no taste for controversy; with the same unmoved look, and in the same monotonous tone, he repeated his former words, which were evidently spoken by rote. Alick observed, ‘If what your church says be true, it must agree with

what is in the Bible, and therefore I don't see why you should object to it.'

The monk lifted his sleepy eyes to the youth's face, and again dropped them, muttering something that sounded like a repetition of his former words.

Da Costa had been glancing round the room with an aspect of restless impatience and half-suppressed irritation; he now spoke, and his voice rang through the little, low-roofed apartment with electrifying power. 'We who are Jews, rejecting as we do the whole system of Christianity, appeal to the Scriptures as our warrant for such rejection. You, who have added to God's word whatever you deem necessary to authenticate your creed, dare not, it seems, bring your religion to the touchstone of your own New Testament. How is this?'

The monk stared with a mixture of angry astonishment and alarm, as Da Costa stood, proudly facing him, with such a look of undisguised scorn and defiance, that Captain Ryan was inclined to whisper a caution, but forbore. The word Jews had been so spoken as to reach the ears of some dosing members of the brotherhood in an adjoining room; and faces were seen peeping with no very friendly expression, through the intervening doorway. Meanwhile the monk commenced crossing himself, and muttering prayers, after which he dipped his fingers into a bowl that stood near, and sprinkled the water between himself and the intruder.

'Exorcise as you may,' resumed the Jew, 'you will not succeed in laying the troublesome spirit. Persecute as you can, bely, calumniate, torture and massacre

to the extent of your power, it will not avail. The Jew, the hated Jew, will overmaster you yet; here, on the land of his fathers, he will plant his foot; and from sea to sea shall no place be found to shelter the desolating abomination that now defiles it.'

'Are you not going too far?' whispered Captain Ryan.

'No;' he replied in English, 'I am protected by an authority to which they must bow, or I should long since have followed the fate of one whom they sacrificed, not here, but in the mountains whence this goodly scion was transplanted; and where, after this meeting with me he will speedily return. At this moment some infernal plot is ripening at Damascus, and he is cognizant of it.'

By this time the superior had been summoned; who approaching with more courtesy than might have been expected, asked their business at the convent. He was told; and immediately said he would send a brother who was skilled in such cases, and who should be at their quarters nearly as soon as themselves. He then politely bade them farewell, and watched until they quitted the convent door.

'Now, forgive me, Ryan,' said Da Costa, 'for I certainly placed you in an unpleasant position; but hear my tale, briefly told. You know the hateful charge brought against us by these lying monks, and entertained more or less throughout the various classes who usurp our land.'

'What charge?' asked Alick.

Da Costa looked at him with surprise; then said, speaking with bitter emphasis, 'The charge of blood;

they say that we, the seed of Abraham, knead our passover bread with Christian blood ; to procure which, we inveigle and murder them. That's the charge, Cohen.'

'And never since Satan began his career as the father of lies did he produce a lie more diabolical than that,' exclaimed Captain Ryan, whose cheek burned with indignation and shame. 'Never did his infernal craft invent a more detestable calumny, to stain alike the Jewish and the Christian name. Against you, the followers of Moses, he lays an accusation involving guilt so complicated that its very atrocity is almost inconceivable ; and against us, the followers of Christ, he commits an almost equal outrage, by inciting its wretched propagators to call themselves Christians, as though we, who from the innermost recesses of our souls fling off all participation in the slanderous crime, were among its abettors.'

'I know that very well,' said Da Costa, warmly ; 'but to proceed with my explanation: I brought out with me some few years ago a young German friend and co-religionist of my own, as noble a fellow as ever breathed. We were strolling through the land, and reached among the mountains northward of the Holy City, one of those nests of monkery which defile our country far more than do the Mosques of the Moslem. The weather compelled us to rest here for a season, and we were treated civilly enough, until on declining to partake of some dainty in which the blood of the animal was distinctly named as a chief ingredient, they taxed us, ay, taxed us with being Israelites.'

‘Had you tried to conceal it?’ asked Alick.

‘Not we. Our aspect was warrant enough for our being of the race; and no thought of disguise ever entered our heads. When the rude challenge was given, of being concealed Jews, we loudly and proudly avowed our lineage, and repudiated the idea of concealment. They then scoffed at our scruples, again pressing us to eat of the prohibited viand: and when we protested against being thought capable of such hypocrisy, they hurled in our teeth the infamous reproach alluded to.’

‘And I hope you hurled your plate in theirs,’ said Alick.

‘Not exactly: but we were much exasperated, and the altercation ran so high, that my companion, who was as well versed in your scriptures as in our own, just drew them a picture of what they ought to be according to those books; and of what they are, as the most flagrant idolators extant; in language that the chief monk pretended to regard as betokening a disposition to do violence to some of their wooden or crockery gods; and thrust us both, by dint of overpowering numbers, into a dark noisome place for the night. It would have fared ill with us; but I gave them to know that any outrage perpetrated on us would be taken up at once by the English consul-general, whose word was, at that juncture, law with the Turk, and who would visit on their system the wrong done to his countrymen and friend. I menaced them on the score of false imprisonment also; and we were set free, but dodged from mountain to plain, and never believing

we should regain our homes alive. Among the fraternity was that fellow whom we have just seen.

‘I should have told you that, in the heat of their revilings, they not only avowed but gloried in the persecutions and massacres of their church; and declared the destruction of a Jew to be as acceptable in the sight of God as any religious service whatever: this they would afterwards have retracted, but we could not allow of it; and perhaps poor Wilhelm’s pertinacity on this point sealed his doom; for he vowed to publish it, on his return to Europe, as the declaration of men who claimed infallibility of judgment. Not long after this, we were obliged to separate for a short space, each accompanied by two or three Arab guides, whose hatred of the Franks seemed a fair preservative against treachery. I reached at the appointed time the place of rendezvous, but of Wilhelm or his conductors no trace could ever be gained, nor did I, from that time forward, detect a vestige of the dodging system that had been practised thitherto.’

‘But surely,’ said Alick, ‘You did not let the matter rest here?’

‘Did I? At the head of a party of stout fellows, I ransacked their den from top to bottom, and left it standing only because there was a possibility that in some undiscoverable recess my poor friend might be secreted, and buried beneath the ruins. In this exploit I did not so appear as to be recognized: an Arab Shiekh supplied what seemed to be a party of marauders, and I disguised myself, as I think, perfectly: but when afterwards I related, confidentially,

this part of the business to the only individual through whom public justice could be obtained, he considered my proceeding as calculated, if discovered, to compromise the English interests in Syria ; and I know too well the value, to my own people, of the present high standing of Great Britain in the East, to do that. No, I am resolved never to relinquish the search till some clue be obtained of Wilhelm ; but having, somewhat too precipitately, taken justice into my own hands, I must follow it out at my proper hazard.'

They had now reached the dark, dungeon-like house where the sick child lay, and even the stirring interest of Da Costa's story was lost in solicitude for him. They found him awake, and restless ; putting frequent questions to his Mother in a rambling but very earnest way ; while her looks told how deep was the trial, how submissive the spirit in which it was borne.

When the gentlemen approached, Charley cried out, ' Papa, this is Ramah ; Rachel lived here ; but this is not Bethlehem, and the children were killed in Bethlehem.'

' And in all the coasts thereof,' answered his father.

' Ah, I forgot the coasts : it's all true, so it is : so it is,' he murmured ; and Captain Ryan marvelled if his little one had been tempted to unbelief at such a moment, Charley soon resumed, ' They were all Jew-babies, Papa, were they not?'

' No doubt, my dear boy ; and you know that, like cruel Herod, cruel Pharaoh ordered all the Jew babes to be slain, at least, all the males.'

‘Ah, but Moses escaped, and Jesus escaped; and he is the prophet like Moses, so he is.’

A short silence ensued, which was broken by the entrance of a monk, on whom Charley fixed his eyes, with wonder: the Hebrew friends drew back a little, to allow of his approach. He examined the child, put a few questions to Captain Ryan, and shook his head.

‘Are you a doctor?’ Charles asked.

‘There is no doctor, my love, in the place,’ said his Mother: ‘this is a kind priest who comes to see you.’

‘I want a doctor, but I don’t want a priest, I won’t have the priest,’ he added, loudly, as the recollection of some scene in Ireland came over his confused mind.

The monk, who seemed a mild, compassionate man, touched by the child’s distressful tone, though he knew not the words spoken, drew nearer, and taking from the folds of his robe a small crucifix, held it before him. This excited Charley to a great pitch: his face became flushed, and he cried out in a more piercing tone, ‘I won’t have it, that idol: Papa, take me away—Mr. Dockster, I say take away the idol.’

The Jew’s heart bounded to the appeal, and while Captain Ryan was courteously but earnestly explaining and justifying to the monk his little boy’s entreaty, Da Costa advanced, intending by stooping over the child to interpose between him and the object of his distress: but it was needless; on his approach the monk hurried the symbol back into his bosom, and retreated.

This was a painful moment to the protesting Christians: they felt that while only partaking in the Jew's horror of idolatry they incurred the reproach of seeming to acquiesce in his unbelieving contempt of what that idol assumed to represent; a reality far, far dearer to them than their life-blood. But it is a small matter to be judged of man's judgment, where we know that he who truly judgeth and shall judge is the Lord; and condemned as they felt themselves to be of both the unbelieving Israelite and the Papist, both had their heart's prayer, both their love: though it cannot but be that to them the true Christian's affection must ever most fondly turn, and over them must he yearn with the tenderest solicitude, who preserved for him, and gave to him the precious Bible, which alone enables him to detect all error, and to discern all truth.

The monk shortly departed, and had at the door a short, low conversation with Captain Ryan, who returned with a saddened look, and folding his arms, stood gazing intently on his child. Charley, who had been quiet for some time, looked up in his face, and calmly asked him, 'Papa, did that man say I am going to die?'

At once every eye was turned on the agitated father; and scarcely less fearfully anxious was that of Alick than of the mother herself. Da Costa's mournful expression bespoke his opinion already formed; but he too looked, as if to catch at some gleam of hope. Captain Ryan strove to speak, and in a cheerful tone, but the effect was fruitless; he uttered an

incoherent word or two, and clasping his hands, walked away.

The stillness of death prevailed for some moments, when he again approached the little couch, seemingly about to speak, but Charles prevented him, lifting up at once his meek eyes, and his little trembling hands, in a voice of the most touching, imploring entreaty, he said, 'Dear papa! please, papa, oh, may I go and die at Jerusalem? May I, papa, may I?'

'You must not talk of dying, Charley,' said Da Costa, who alone seemed able to speak. 'At present you are not well enough to be moved; and you will be more likely to get well here.'

'Oh, don't *you* say that, Mr. Dockster, and you a Jew. Sure, if I am to get better, it's in Jerusalem I should thrive; and if I'm going to die, oh, but I *should* like to die, and to be buried in Jerusalem itself!' The last words were spoken with an animation approaching to gaiety; but the sudden return of stupor put an end to the question, and Da Costa begged them, by all means to indulge any disposition to quietness.

At nightfall the total want of every comfort for a sick room pressed more forcibly on their minds. Jerusalem was not so far off as to make the journey formidable; but the road was bad, and accommodations were uncertain. Da Costa could ensure them a welcome to a respectable house, if still tenanted as when he last visited the Holy City; but this was doubtful. While the anxious discussion proceeded, Alick stole away into the adjoining room; and creeping softly to the couch, listened to the breathings of his little friend, which were short and quick, and

unequal: he kneeled beside the bed, overwhelmed with anxious sorrow, and tried to pray, but his views seemed to have become more darkened and perplexed than ever, probably because he had carried his inquiries farther and in a more observant spirit, while Da Costa, with the quickness for which he was remarkable, still explained away, according to the dictates of man's wisdom, those truths which are only to be apprehended by simple faith. Charley's breath soon assumed an articulate sound; and after some low murmurings, he distinctly repeated

‘The Cedars wave on Lebanon,
But Judah's statelier maids are gone.’

At the same time a moonbeam stole through the unglazed crevice that served as a window, upon the pillow, and shewed his eyes open: he turned them, and putting his hand to the face that bent over him, and which was now moist with tears, he said, ‘Darling Alick, I was thinking, or dreaming, or something, about how I saw you at sea, and how we talked, and got fond of one another; I love you very dearly, and so does Jesus Christ.’

‘He loves you, Charley, you mean.’

‘And he loves you, Mr. Alick, and Mr. Dockster, and all the Jews; and all the Christians that believe in him; only you don't know it. Now I know it, and I do be so happy you can't think: I dare say I'm going to die; and if I didn't know that Jesus has the key of heaven, and if I didn't know that he loves me, how would I get in? If he did not love me, he would

not let me in ; and if I didn't know he has the key, I couldn't ask him to let me in, you know.'

'Charley, every word you speak goes to my heart, but I wonder why you should think Jesus Christ loves the Jews, when they don't care about him ; to say the least of it. And besides, if he does love us, what good will it do to us, since, as you say, we don't know he has the key ; that means, the power.'

'Why there's the very thing itself Mr. Alick.' The trouble is, that you won't ask him, when he is all ready to give you as soon as you do. Sure, if you asked HIM you would get your land back fast enough : but you won't ask him, either for that or the kingdom of heaven, so you don't get them.' Alick sighed heavily : 'I'd rather have the least corner in the kingdom of heaven, Charley, than even all this goodly land, my own land, the land of my father Abraham.'

'Have you asked him for it?' said Charley.

'I hardly know : I cannot frame my lips to address a prayer directly to him ; but if thoughts are heard, he has heard many a prayer from me ; for I am always thinking of him.'

'Think of him still,' whispered Mrs. Ryan, who, concealed by the shade of the room had stood near, and heard the latter part of the conversation. 'Think of him, as the faithful and true God, keeping his covenant of mercy for ever. See how he smooths the bed of death, and gladdens the fleeting spirit of that infant believer ; and how he subdues the mother's rebellious grief, and upholds the mother's fainting heart, and speaks peace to his mourners ; a peace sweeter than all the joys of earth can give.'

‘Mamma, is that you?’ said Charley.

‘It is, my darling.’

‘Oh, mamma, please let me go to Jerusalem!’

‘My precious child, when I think of all the superstition that has led people away from God to rest in the name, in the mere stones of Jerusalem, and other things that are accounted holy, I do fear lest my Charley’s mind may be at all drawn off from the Lord, by this very great anxiety to reach the place where he taught and suffered.’

‘It isn’t that, mamma; but I *love* Jerusalem so! I don’t love it better than the heavenly Jerusalem, mamma, but I don’t like to stop here: I don’t like to die here.’

Mrs. Ryan’s inmost desire was to leave the place they were in, and she, too, connected many calming thoughts with the locality of Jerusalem. She therefore promised not to oppose the journey: and as Charley was becoming drowsy again, Alick left her beside him.

Instead of returning to his friends, he sauntered out into a pleasant grove of olive-trees, interspersed with a thousand bright flowers, that lay just outside the town. The moon was clear, and nothing could exceed the beauty of the scene. The air, balmy and loaded with fragrance, came refreshingly to his aching brow; and when through a vista of trees, the hill-country of Judea broke on his sight, and all the most powerful feelings of his soul were called at once into play, he could have kneeled to ask, in the anxious enquiry of a thoroughly awakened mind, whether Jesus of Nazareth was indeed the King of Israel.

But it was not there that his doubt was to be settled ; much remained for him to learn, and a sharper school must prepare him for it. As yet, his path had been smooth and easy, with no greater difficulty to encounter than the rising perplexities of his own mind. Very different scenes were before him, and dangers of which he little dreamed.

The decision was taken to proceed, if circumstances admitted of their so doing ; and with many misgivings, but still enabled to rest all his care on One well able to sustain it, the father placed his child in the conveyance provided, with every possible precaution against the consequence to be dreaded from so exceedingly rough a road : and escorted by a larger body of guards than before, under the direction of the friendly Armenian, they set forward towards the Holy City.

CHAPTER XVI.

Most lovely was the scenery through which our travellers bent their way for a considerable time after leaving Ramah, and but for one circumstance, it would have been a season of rich enjoyment. Da Costa, while pointing out the ever-varying beauties that surrounded them, and expatiating on the unquestionable fertility of the soil, if but common justice in the way of tillage was done to it, seemed to lose the recollection of his outcast condition. The land was *his*, and he spoke of it as though, not only in retrospect and in prospect, but also in actual possession, it was his own. Every group of olives, every scattered oak was to him an object worth descanting on; and his intimate knowledge of Scripture, which he quoted fluently, and so far as regarded the historical and geographical sense, with most correct application, rendered his discourse alike interesting and instructive. ‘You are aware,’ said he, ‘that it is the fashion among those who profess to understand our Scriptures better than we do ourselves, either to explain away by some shadowy interpretation what is declared of the natural fertility of this good land, or else assert that God has smitten it by an irreversible decree of barrenness, so that it shall never recover its former fruitfulness. According to them, the soil and its inheritors are alike

shut out from the life-giving favour of the Almighty : their former distinction existing but in name ; or rather indeed, as they would make out, rendered more conspicuous by the very marked reverse of all that they once were. It may be so, as regards the race of Israel : it may be,' he added, with a proud and scornful smile, as he encouraged his fiery steed to prance, and show forth his own and his rider's stateliness, ' it may be that we are all a race of abject, spirit-broken slaves ; that among us is no intellect, no wealth, no enterprise, no worldly wisdom or spiritual knowledge : it may be that every man's foot is still on our neck, and that Israel is yet trodden down as the mire of the streets—but look at yonder patch of corn ; narrow though the field be, how rich, how abundant is its produce ! See that magnificent palm, rearing its tufted head on high, while the brown olive boughs beneath it are bending with the weight of ripening fruit ; and see to the left what a carpet of gorgeous flowers is spread out, springing in pure wanton defiance of human culture from the recesses of this neglected soil—I tell you this country shall again bloom as Eden, when once its own sons have it under their fostering hands.'

' And I tell you,' answered Ryan, ' that they too, the seed of Jacob, shall again blossom and bud, and fill the face of the world with fruit.'

' And you very well know,' said Mrs. Ryan, ' that your description of what Israel, through grinding oppression, and fearful persecution, has been in Europe, no longer exists. The Lord hath begun to take away the reproach of his people : the wealth that formerly

was wrung from them by inhuman tortures, is now borrowed by states and rulers, on terms most advantageous to the lenders, affording them an interest in, and an influence over the destinies of empires. In art, in science, in literature, the Hebrew continually stands before us, successfully competing the highest prizes of emolument and fame. Your position now is, in reference to Ezekiel's vision, not that of separated bones, scattered black and bare, and very dry throughout the valley, but of bones re-united, and rapidly receiving their covering of flesh and sinew, preparatory to the reception of perfect, glowing life.'

'And that once received,' added Captain Ryan, 'you will rise up an exceeding great army, against whom no people shall be able to stand; for the Lord your God will be with you, and the shout of a king be among you.'

Da Costa smiled kindly: 'I believe we are well agreed as to the end, however we may differ concerning the means of its attainment.'

During this time, Alick never once spoke, nor did his attention appear for a moment diverted from the little carriage in which Charley was slung, by a contrivance of his, more independent of the motions of the mule than before. That child had been to him in an especial manner the bearer of glad tidings if he would receive them as such; and he felt as if to lose him would be a disjunction from the good that he was secretly longing to grasp. Incessantly was he gazing into the little litter, through the aperture that for ventilation was left in its curtain; and often did the dull, heavy cast of a countenance ever bright with

restless animation, excite a fear lest the last smile had passed away. The short dialogue just recorded had allowed him a more protracted contemplation of that sunken face than he had before enjoyed : and when Captain Ryan again addressed him, tears had gathered in his eyes.

‘ Dear Cohen ! this trial falls heavily on you. To us it is indeed a heart-piercing stroke ; but we have a consolation, the strength and sweetness of which how gladly would we share with you ! ’

‘ It is my greatest comfort, sir, to see you and his dear mother so supported. ’

‘ We need a divine support, indeed, for, even were he not as he is, our only one, the sole survivor of the five over whose early graves we have been taught submission to the will of the Lord, still there is that in his character which makes our hearts cleave to him with a fondness no words can pourtray. But thanks be to the Giver of all good gifts, what most endears him to us now, will prove the best source of consolation under the bereavement which I feel but too sure awaits us. ’

‘ I never loved any living thing half so well, ’ said Alick, struggling with his grief : but no wonder, for who even among mature men loves my people as that babe does ? ’

‘ It is really marvellous. You know, Cohen, I have for some years been much devoted to the cause ; and Charles has heard a good deal on the subject at home : but there seemed to be a sort of preparedness in his young heart to receive the promise of God’s gracious purposes towards Israel with a fulness and a gladness

that I never saw equalled. Child as he is in temper, in manners, in language, on all other points, he is there the enthusiastic man; and I cannot tell you what a gloom steals over my spirit while thus conducting him, insensibly I may almost say, through the land he so ardently longed to visit. It is teaching me a sad, but I hope a profitable lesson, of my own deficiency in single-eyed devotion.'

They continued for some miles to pass over a country of smiling plains; but at length the ascent began, the road narrowed, and became extremely rugged, while before them, with occasional internixture of a verdant and cultivated spot, rose piles of frowning rocks, and towering mountains, which gradually closed in upon them, until their path became a narrow, rugged, steep defile, where two could not without difficulty pass abreast; and where the motion was such that, with all the anxious care of his tender guardians, poor little Charley was rocked in his rough cradle with a rudeness that completely dissipated his heavy slumber, and drew forth exclamations of surprise, if not of suffering. He fancied himself on board ship, and talked of a storm.

'We are not at sea, darling,' said Alick, 'but travelling through the mountain-passes of Judea, on the way to Jerusalem.'

At that word the boy lifted up his head, and exclaimed, 'Let me look at Jerusalem!'

'You shall when we come within sight of it,' answered his father; but some hours must elapse before then. Lie still, Charley, and I will tell you when we approach the holy city.'

‘I would rather talk, papa. Is this Mount Lebanon, or is it the Mount of Olives, or Mount Zion, or what is it?’

‘Lebanon,’ answered Da Costa, ‘is at some distance from this place; the Mount of Olives is over against Jerusalem; and on Mount Zion the city of David itself was built.’

‘Ah, I forget, but my head is very foolish, somehow. What mountain is it, Mr. Dockster? Is there anything about it in the Bible?’

‘I do not remember that there is; but we shall soon see a place about which you have surely heard much; the plain where young David fought Goliath, and destroyed him. The armies, you know, were drawn up opposite to each other, Saul and the Israelites on one side, on the other the Philistines; and Goliath came down into the plain every day to threaten and taunt them.’

‘And David choose some pebbles out of the brook,’ said Charles, ‘and he put them in his shepherd’s sling, and slung them, and hit the giant in the forehead, and killed him, and took his own sword, and cut off his head with it.’

‘Exactly so; presently I will shew you the brook where David got the pebbles, and the place where the giant fell.’

‘The Philistines were bad people,’ observed Charles: ‘they were always persecuting the Jews.’

‘Only when they sinned; when they repented, the Lord always raised up some deliverer whom they followed, and under whose command they all put their enemies to the rout—as they shall do again.’

'Yes;' answered Charley, with great energy, 'when they repent again, and when they follow Jesus Christ, so they shall.'

To this, of course, no reply was given; and after a moment's pause, Charley raised his head higher, and asked in a shrill tone, 'Why don't you believe, why won't you believe in Jesus Christ?'

Da Costa was still silent; but Charley became more urgent: 'Mr. Dockster, I say, why won't you believe?'

'Suppose,' said the Jew, 'I was to ask you why do you believe? but hush dear babe,' he added, seeing him about to reply, 'you will exhaust all your little strength, at this rate.'

'It doesn't tire me at all, at all,' said Charley, 'it does me good; and I'll tell you why I believe—because I know he loves me.'

'You mean that he loves you because you believe,' said Alick.

'No! I don't. He loved me before I believed, and because he loved me, he made me believe; and because he loves me he will take me to heaven, now, or very soon.'

'You will be more likely to live if you think less of dying, my dear boy,' said Da Costa; 'see,' he added, as a lovely animal, bounding along the mountain-side, paused, and peered down upon them, quite in Charley's view, 'see that merry little creature. I hope you will be like it again, ere long.'

'What a pretty goat!' said the boy.

'It is not a goat, but a Gazelle, or Antelope, a far more elegant creature.' Charley's countenance sud-

denly lighted up; he exclaimed, 'The wild Gazelle! Papa, the wild Gazelle! Oh, say it for me;' His father complied, and recited the lines with such feeling that Alick, who from anxiety and internal conflict was become doubly sensitive, could scarcely master his emotion. They were now on the point of emerging from that close, narrow defile; a lovely vale lay before them, while the mountains, forming a vast amphitheatre, swept round and rose in beautiful undulations, height above height, the stern rough stone, in abrupt ridges, marking the natural terraces that formed the ascent, of which it was the protecting wall. Trees of stately growth, shrubs of delicious fragrance, and the richest profusion of wild-flowers, adorned this landscape, and still the frolicksome Gazelle would leap from one ledge to another, while the flock of mountain-goats more quietly browsed on the pastures of the valley below.

'Ay,' said Da Costa, sighing, as he surveyed the magnificent prospect, 'those lines, coming as they did too from the head of a man who had no heart, express what volumes would fail in conveying:—

'More blest each pine that shades these plains
Than Israel's scattered race;
For, taking root, it here remains
In solitary grace.
It will not leave its place of birth,
It cannot live in other earth:

But we must wander witheringly.'—

That is the very word—witheringly; the same in substance; in form, in name, in nature unchanged, but all freshness and beauty dried up, bearing no

fruit, incapable of farther growth, and subsisting as a monument of what we were, ere rudely plucked up from our own rich soil, to become the scorn of inferior plants, yet waving gay and green because *they* were never expatriated.'

Charley, meanwhile, was murmuring to himself the closing lines,

Our Temple hath not left a stone,
And mockery sits on Salem's throne.

'Well, I shall see where Solomon's temple stood, and the other temple that Nehemiah made: and I shall see the Mount of Olives where the Lord Jesus stood when he wept over Jerusalem; and he stood there when he was just going up into heaven; and he will stand there when he comes again to split the mountain in two: I know that.'

'What does he mean?' whispered Da Costa, who had caught the last words; and Alick, who seemed restlessly anxious to hear Charley talk, repeated to him the question.

'I mean,' replied the child, 'when the Lord comes to reign, his feet shall stand on the Mount of Olives. The Bible says so.'

'How wonderfully conversant he is in our scriptures!' remarked Da Costa.

'Yes,' says Mrs. Ryan, 'he knows them surprisingly for a child of his age: but you see all his knowledge resolves itself into one thing—love for the Saviour.'

Again the mountains enclosed them so straitly that they were obliged to proceed in single file, and each was left to his own meditations. Alick's were inex-

pressibly painful; he felt altogether alone in the world, anticipating the speedy dissolution of his little companion. He seemed to occupy a position debaring him from fellowship with any class of persons. More than ever a Jew, he had received so much of Christian doctrine as made it a matter of serious distress to witness, or rather to know the settled abhorrence of his Hebrew companion, and of all his race, against Him of whom he was almost convinced that Moses in the law, and the prophets did write; yet the influence of Da Costa over his feelings was considerable, and it operated in rendering him ill at ease when listening to Captain Ryan. He felt that he was watched, and almost suspected; and while his naturally open and fearless character rendered it most painful to be supposed capable of concealing his real sentiments, he felt that, so far as he had gone in admitting disputed points, he could not sustain an argument in their defence, and would not wrong the truth by sanctioning an enemy's supposition that it was indefensible by sound argument. He wished himself in Charley's situation, if the same faith and hope were given to sustain him in it; but without these, death was a subject from which he shrank affrighted. His favourite project of studying the Bible with Da Costa had not yet been carried into effect; and among men there seemed no sympathy for him. But, when he turned his eye upon the hills that rose around him, there was indeed a fellowship unspeakable in that strange, solemn, solitary landscape, beautiful in its desolate grandeur, and oh, how rich in its sacred associations! 'Here,' thought he, 'my fathers

dwelt beneath the immediate guardianship of the Mighty One: they were not left to grope among conflicting opinions, all pressed on them with the confidence that belongs to truth alone; but they were taught and led by men whose sacred commission was sealed and ratified by daily signs from heaven. Then, all these rocky terraces were covered with rich soil, mantled by the vine, and perpetually trodden by the feet of the rejoicing husbandman, whose temporal and spiritual wants were alike supplied by the great King of Israel. Here, angels communed with men, and visions from heaven illumined the minds of our seers, and the echoes that now faintly give back the tramp of our horses along this stony road, rang with the reverberated song of gladness and praise. O land most beloved! why, why are you forsaken, trodden down, and changed into a wilderness? why are your sons wanderers among the Gentiles, their minds so darkened, their hearts so alienated that they are content to be outcasts from you? Would that one of the heavenly messengers who came to my fathers, to Gideon, to Manoah, to Daniel and the prophets, would also come to me and explain what now perplexes me. Do they not wander here still, though concealed from our eyes? Is this good and pleasant land forsaken of all its celestial friends?

He continued thus, in silent bitterness of spirit, to meditate on his own and his country's doom: Captain Ryan marked it all, and was fully resolved to speak out with unreserved faithfulness so soon as opportunity was afforded; but the way became more rough and difficult, more trying to poor little Charley, and

overpowering to his mother. The guides had commenced wrangling, and despite the earnest efforts of the Armenian, their angry voices often broke with alarming effect, on the travellers' ears. The day was drawing on, and fatigue began to manifest itself painfully in the looks of the little sufferer, who was evidently quite awake and sensible, when suddenly a loud voice from the van proclaimed that in a few minutes the Holy City would be within view.

The movement occasioned by this announcement did not escape Charley; he asked the cause, and being told—for his parents never deceived him in any matter,—he cried out, 'Now, Papa! now take me upon your horse!'

Captain Ryan looked alarmed; and whispered to Da Costa, 'impossible!'

But Charley again called out, 'Papa! you promised.'

Again Captain Ryan looked at his friend, who said, after calling for a halt, 'You cannot do it with safety, but I can. My horse's pace is very easy and smooth; he knows every foot of this particular road; I feel it is asking a good deal to ask you to give up to me so precious a charge; but I will be most careful, indeed I will: he must not be agitated by a denial; and I wish so much to have the privilege, for I love that boy dearly, dearly!—And this is Jerusalem—and I am a Jew.'

Captain Ryan had never seen this accomplished man of the world so agitated by unrestrained emotion: he felt it, and taking Charley out of his little crib, without a word spoken, he folded a shawl about him,

and placed him in the arms of Da Costa, whose look of gratitude and delight overpaid even that sacrifice.

‘Have I done right, love?’ whispered the father, as he turned a glistening eye on his wife, by whose side he again stationed himself.

‘Always, always right, my beloved!’ she answered, ‘and in this instance my heart especially goes along with yours. I cannot tell you how stilled I feel just now: murmuring seems hushed, self almost annihilated. Can it be that we are indeed about to look upon the city of our God—the very scene of HIS sufferings, who by those sufferings ransomed us from the power of the grave? Who has by those sufferings opened the gate of heaven, and now stands ready to receive the happy spirit of that’—she could not proceed.

‘It is even so,’ replied her husband: ‘and oh, let all selfish emotions be swallowed up in the glorious prospect of Zion’s welcome to her returning King.’

Meanwhile, Charley was placed most carefully and tenderly by Da Costa almost within the folds of his robe, which he loosened for the purpose, the little boy’s head nestled on his bosom, with the face literally set Zionward; and so cradled in the arms of his friend as to be almost independent of the saddle’s support. He was exceedingly weak, like an infant, but just then quite free from fever, though breathless with eager expectation. Da Costa kissed his damp forehead, and asked if he were comfortable. Charley raised his eyes: he evidently did not till that moment know who held him, and fixing on him a look full of

love and gladness, replied by ejaculating, 'you darlint of a Jew!'

But where was Alick? Some paces removed from the rest, absorbed in thoughts and feelings that rendered all which passed around him a mere dream. Every object within his view seemed gifted with a voice to address him in language at once tender, upbraiding, and encouraging. He could not disconnect from them the idea of Him whom he was at one moment disposed to worship as the incarnate God, at another to shun as tempting him into idolatrous sin. He breathed, in a low voice, the irreversible declaration of the Most High, so dearly cherished by his people, "Hear, O Israel! the Lord thy God is a Unity;" and again he seemed to hear Jesus of Nazareth responding "I and my Father are One." When the rest halted, he did the same, mechanically; and when the word was again given to move on, he also obeyed; but in the intenseness of that internal struggle, even Charley's transfer was unnoticed.

Slowly, and in deep silence, the party now began to ascend a rise in the road; and after proceeding for some time on level ground, the guides uttered in different languages the same name, and turning their horses aside, allowed the travellers to advance. There, stretched in long, unequal line, rose in the distance before them the solid wall of the city; with here and there a round dome peering above its stern outline, or a slender minaret upraising its more light and lofty form. There was no moving thing at that moment within view: they might have been the only breathing creatures on earth's surface for aught they

could see or hear of animated life ; and this, joined with the tomb-like aspect of the spot before them, added greatly to the solemnity of the moment. Captain Ryan impulsively uncovered his head ; his wife, placing her hand on his arm, leaned tremblingly, and burst into tears. Alick, wholly incapable of longer control, dismounted, and pressed his lips to the ground ; while Da Costa, after casting towards him one look of sympathy, raised little Charley's hand in his, and pointed it towards the holy city, at the same time almost dreading that the excitement might extinguish the feeble remains of life in his little frame.

But it was far otherwise : no sooner had the boy's eye caught the precious object, than he passed as it were into a new state of existence. He cried out : " Beautiful for situation, the joy of the whole earth, is Mount Zion, the city of the living God !" Then clapping his hands, he shouted, ' Jerusalem ! Jerusalem ! I see Jerusalem. Papa, mamma, there's Jerusalem ; don't you see Jerusalem ? Oh, now say the verses, Papa, do, do ! " The glorious day."

Captain Ryan was instantly by his side, and catching the flash of the child's enthusiasm, he repeated, with all the ardour of a thoroughly-excited Irishman, those beautiful lines,

But who shall see the glorious day,
When, throned on Zion's brow,
The Lord shall rend that veil away
Which blinds the nations now ?
When earth no more beneath the fear
Of his rebuke shall lie ;
When pain shall cease, and every tear
Be wiped from ev'ry eye ?

Then, JUDAH! thou no more shalt mourn
Beneath the heathen's chain.
Thy days of splendour shall return,
And all be new again :
The fount of life shall then be quaffed
In peace by all who come,
And every wind that blows shall waft
Some long-lost exile home !

Da Costa listened to these lines ; then, raising high his arm, he uttered a prayer of monthly observance in the synagogue, and his voice sounded far over the rocky plain on which they had halted :

“ Comfort, O Lord our God ! the mourners of Zion, and the mourners of Jerusalem, the city that mourns, which also lays waste and is destroyed ; reproached and desolate : who mourns for the sake of her children, that is solitary for her inhabitants, robbed of her honour, desolate without the inhabitants of her dwellers ; with her head ashamed, like unto a barren woman that beareth not. She is overwhelmed with sorrow, because her inheritors are worshippers of images, who smote thy people Israel with the sword, and slew wilfully the saints of the Most High. Therefore Zion with bitterness weepeth, and Jerusalem lifteth up her voice. O, my heart ! my heart grieveth for those that were slain ; O, my bowels, my bowels, for those that were killed ; for thou, O Lord, with fire hast consumed it, and with fire thou wilt again rebuild it : as it is written, For I, saith the Lord, will be to her a wall of fire round about it, and will be the glory in the midst of her. Blessed art thou, O Lord ! the Comforter of Zion, and the Builder of Jerusalem ! ”
Alick, who had risen and stood to join in this prayer,

now loudly and fervently ejaculated with him the response :—

“Blessed art thou, O Lord ; who rebuilddest Jerusalem !”*

They went on their way, and they went with songs of praise and of supplication, for Captain Ryan joined the two Hebrews in chaunting, in their own sublime language, some of the Psalms so dear to them, constantly used in the Sabbath service, from the 95th to the 100th. And then, as they approached closer to the walls, Da Costa and Alick burst forth again into another of their sacred chaunts.

“O thou sanctuary of the King ! O Royal City ! Arise, and come forth from thy subversion ; thou hast dwelt long enough in the abode of calamity, for he will now pity thee with kindness. Come, my beloved, to meet the bride.

“Shake off the dust, arise, O my people ! and adorn thyself with thy beautiful attire ; for by the hand of Jesse the Bethlehemite redemption draweth nigh to my soul. Come, my beloved, to meet the bride.

“Rouse thyself ; rouse thyself ; Arise, shine, for thy light is come. Awake, awake, utter a song ; for the glory of the Lord is revealed upon thee. Come my beloved, to meet the bride.

“Be not ashamed, neither be thou confounded. O Jerusalem, why art thou cast down ? why art thou disquieted ? In thee the poor of my people shall take refuge, and the city shall be built on her own heap. Come, my beloved, to meet the bride.

* Daily Prayers of the German and Polish Jews, p. 33.

"They who spoil thee shall become a spoil; and they that swallow thee up shall be removed far away; thy God will rejoice in thee as the bridegroom rejoiceth in the bride. Come, my beloved, to meet the bride.

"On the right and on the left wilt thou be extended, and the Eternal wilt thou revere; through the means of a man, the descendant of Pharez, will we rejoice and be glad. Come, my beloved, to meet the bride.

"O come in peace, thou crown of thy Husband; also with joy and mirth, in the midst of the faithful and beloved people. Enter O bride. Enter O bride! Come, my beloved, to meet the bride."*

Deep was the heart-breathed melody of the two voices that with rapid, yet most clear and emphatic utterance chaunted forth these glowing aspirations, their countenances lighted up by the lofty theme, and the beloved City full before them. In heart and soul, though not audibly, their Gentile friends accompanied the song; and even Charley was able to do so; for he had many and many a time read it to his mamma in English, and she to him in Hebrew. As the last rich tone died away, they were close to the walls of the city; and at that moment appeared on the platform of a lofty minaret, a Muezzim, who proclaimed in the usual loud voice of his office, "There is but one God, and Mahomet is his prophet." The words were Arabic: with what a sickening effect they fell on the ears of those travellers may be imagined. The colour mounted high in Captain Ryan's face,

* Daily Prayers of the German and Polish Jews, p. 58.

while Da Costa's became livid ; and his countenance assumed an expression of which it had scarcely seemed capable before. The ghastly blue of his lips as they parted upon his clenched teeth, the fierce scowl that overhung his upturned eye, were absolutely terrific ; but this was momentary, and it gave place to an expression of the bitterest sorrow. Alick's look, on the contrary, was one of such undisguised menace that it alarmed the Armenian, who rode near him, and induced a whisper of caution, which would have been little heeded, had not Captain Ryan enforced it for Charley's sake. The boy had never withdrawn his gaze from the city walls, except to turn it for a moment on his friend, who possessed in an eminent degree that general gift of his people, a rich melodious voice. They were now close to the gate, and with wondering awe-struck eye the child looked up to the summit of the square tower of which it forms a part. The imposing effect of those stern-looking walls and embattled turrets seemed to overcome not only him but his mother ; and Alick, as he proudly measured with his eye the height of the barriers, seemed to forget the preceding moment's annoyance. He was not prepared to see in his desolate Zion such massive fortifications, so many munitions of war. His imagination had rather pictured the half-built wall on which, in the derisive language of Nehemiah's opposers, if a fox but went up, he should break it down ; those martial ramparts, as they towered high above his head, awoke within his bosom a response characteristic of the naturally impetuous and fiery youth. That innate sense of actual right and proprietorship with which

the Jew looks upon every stone, not only of the city but of the whole land, filled his mind ; and the feeling was as though he were about to demand from the paynim usurper a surrender of that to which he himself could advance an indisputable title ; and to compel the other Gentile strangers,—in practice farther removed from scriptural customs than the Moslem himself, though professing to hold the only true faith—to evacuate that hallowed spot, doubly polluted by their idolatries.

CHAPTER XVII.

Who shall describe the feelings of Alick Cohen when he found himself actually entering the city of Jerusalem! Their path lay near the citadel, which rises, a cluster of stately towers, a little to the right; and in wonder he raised his eyes to the mighty proportions of that tower of Hippicus which dates from the days of Herod; and as a military guard emerged from its dark walls to relieve that which had charge of the gate, the fire of his glance was again kindled, and the thought passed through his mind, 'I fancied Jerusalem a heap of ruins—how different it is! Oh for a storming party of the sons of Jacob, to carry these fortifications! Oh for a little band of true Israelites to man these walls! We need no Nehemiah to build them up, for they are in noble preservation; and what matter if another Sennacherib with his godless host encamped without them, would Israel fear? would the lion of Judah quail?' He gazed around him as the words rose almost to his lip, and encountered the eye of Da Costa fixed on him with scrutinizing earnestness, and an expression sternly sad, which recalled other thoughts of national sin and national chastisement, so often the theme of that noble Jew's discourse; but the longing of his heart was irrepressible, the current of his fancy could not be

turned. To re-conquer Jerusalem seemed an enterprise so feasible, when he thought of the number, the wealth, the moral and physical power of his nation scattered over the whole world, that in imagination he already grasped the sword ; already charged through those narrow streets, and drove before him the mingled rout of whom a stray individual only now and then crossed his path, with look so vacant, pace so leisurely, that it added fuel to the fire of his excited spirits. What did they there ? was his indignant enquiry ; was Zion to be trodden under foot by such as they !

The thread of his thoughts was suddenly broken by an exclamation in English, ' Is it possible ! ' and in a moment a gentleman sprang towards the Ryans, who on their part returned his greeting most joyously. A few words sufficed for explanation, their course was altered ; and after traversing a narrower street they stopped at the door of a respectable house, and the stranger, lifting Mrs. Ryan from her horse, said, ' This is your home ; a place destitute indeed of all that we account conveniences ; but oh, it is in a spot hallowed by the footsteps of HIM who had not where to lay his head ! '

Charley was now resigned by Da Costa to the arms of his father, in a dozing state that seemed to promise refreshing sleep. Captain Ryan, as he took him, turned to the stranger, and said, ' Moore, these are two Hebrew friends to whom I and mine are more indebted than I have words to tell.'

The Missionary, for such he was, though only at that time a temporary dweller in the Holy City, bow-

ed low, and said that in truth and sincerity he should deem it an honour to receive them under his roof; only regretting that its limited space would not afford more than one apartment for the accommodation of his friends. To this Da Costa returned a courteous assurance that he and Alick were secure of good quarters; that he rejoiced in the more suitable lodging thus provided for Mrs. Ryan and her child; and that they would gladly avail themselves of his permission to look in on their friends after making some necessary arrangements. They then relinquished their horses to the guides, and struck off into another street.

‘Now, Cohen,’ said Da Costa, affectionately pressing the arm that was linked in his, ‘You really must restrain yourself a little. This is not London.’

‘I know that right well, Da Costa; every pulse in my heart, every sinew in my body, every breath of my life proclaims—This is Jerusalem!’

‘Softly!’ returned the other, as he strove to moderate the pace of Alick’s stride, you will attract attention, and be forced in the darkness of some prison-cell to realize the galling fact, that here in our glorious city, other lords beside the God of Israel have dominion over us.’

‘Ay, Da Costa, but why should they? Are we not able to dispute possession of this place? Is it not our own? and if so, could we not soon, very soon wrest it from the hands of——.’

Da Costa interrupted him; ‘The Lord our God hath not yet arisen for the scattering of his enemies. Of ourselves we can do nothing; or if we could, if

even we at this hour held possession, as those scoundrels now do, of the city and the land, what would it avail us, so long as Israel's King acknowledged us not? Ah, Cohen, it was not in her towers and bulwarks that Zion gloried, but because God was known in her palaces as a sure refuge: it was not the flashing of the scymetar that bespoke her safely guarded, but the dazzling light of the Shecinah shining above the mercy-seat. It was not to the shout of armed men, that she owed her assurance of victory, but to the still small voice of divine inspiration, speaking to the soul, and again by the lip of her prophets. Would you care to dwell in the city of your fathers, unowned by the God of your fathers, Alick Cohen?

'No; but why should we doubt his love to Israel, his readiness to receive again, and again to bless his own people?' said Alick.

'I cannot answer that question: but I am taking you to a scene that will, at any rate, impress you with present realities, combined with a heart-rending memorial of the past. We are now,' he added, 'treading on the verge of Zion. You know the ancient walls enclosed a much larger space than these do; they comprehended the whole of Mount Zion; but of that only a portion is now included in the city. We press it at this moment: these are the stones, this the dust of Zion—the dust in which her glory and honour are laid!'

Alick stooped, picked up a small stone, which he kissed, and holding it in his clasped hand said, 'I value it above all the gems in the regal crowns of all earth's monarchs.'

‘So do I ; but now I have a different and more deplorable ruin to point out to you ; down yonder is the Jews’ quarter.’

‘*There !* Are those filthy hovels the dwellings of our people at Mount Zion ?’

‘Ay, and those more miserable poverty-stricken objects are the seed of Abraham, the children of the prophets, the people to whom God gave this land, and whom he made a terror to the whole earth. To this wretched corner are they restricted by the authority of those who rule the land : and I am not going to penetrate it now ; come down this narrow lane ; I will show you the highest privilege possessed by our nation, and for which they pay a heavy price to the domineering heathen.’

The road along which they passed was narrow, dirty, and obscure : it issued at last into an open space, where rose a high blank wall, of very ancient appearance. Here sat three or four men, chiefly aged, their apparel poor, but studiously neat and clean, their countenances worn with care and toil, and their voices joining in a low, tremulous chaunt, the sorrowful, dirge-like tones of which were the most melancholy the young man had ever heard. Tears were rolling down their cheeks, and moistening the long beards of the old men : and something like fear was in the hasty glance with which they surveyed the approaching strangers. ‘Go and speak to them,’ whispered Da Costa, in a voice of deep emotion, while he averted his face ; ‘speak in our own hallowed tongue.’

Alick approached ; one old man held a worn and soiled book in his hand, which he saw was the Psalms

of David in Hebrew. He stooped and addressed them in the language of their prophet ; ‘ Ye that make mention of the Lord keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the whole earth.”

Gazing up in astonishment at the bright countenance of their young brother, the poor men seized his hands, and the skirts of his coat, kissed them, and with a fresh burst of tears replied in the words of their melancholy hymn, one saying, in slow recitative, and the others responding to the same tone,

“ We sit alone and weep.”

Alick was presently on the ground among them, asking questions with an eagerness that outran his acquaintance with the language, and required the frequent assistance of his friend. They told him that the wall under which they sat contained a fragment of the ancient masonry of their city, and bounded the space occupied by Solomon's temple : that they purchased from the Turkish governor permission to approach it once every week, and there they assembled, to weep over the past, and to pray for the future. It was late in the day ; the greater number had returned home, but they could not leave the spot while the privileged time of remaining there was unexpired. In answer to Alick's earnest enquiry whether they did not expect to see Jerusalem delivered from all intruders, and the worship of the God of Israel re-established, and the tribes restored, they answered, “ Not in our day ; not in our day.”

‘ Why not ! our prayers and our hymns repeat the

supplication, "In haste, in haste, in our day; speedily, speedily; Lord build, Lord build, build thy temple speedily!" When you ask, why don't you believe that you shall receive what you ask for? that is the way to get it.' Alick forgot that he was quoting the New Testament.

'We have asked, and our fathers have asked, and our children shall ask; but the time is not come. We shall weep and wail in this holy place, as did our fathers, and as also shall our children. The time is not yet.'

'How do you know that it is not yet? how do you know that you would fail, if like Nehemiah, you should say, "The God of heaven he will prosper us; therefore we his servants will arise and build." ' The Jews shook their heads: one answered, 'Nehemiah had the king's licence and protection; and the proclamation had gone forth: but we, we have no king's hand stretched out to our rescue, and the rescue of our city, and the rescue of our people;' and again he took up the strain,

"On account of the Temple which is destroyed,"

and the others answered,

"We sit alone and weep."

Da Costa now spoke, 'If a man of zeal and courage, having the fear of God and the love of Israel, having also the heart of David, and the sword of Gideon, were to arise, saying to Jerusalem, Thou shalt be built, and to the Temple, Thy foundation shall be laid—what if such a champion came forward, and

called upon the holy people to aid him in the enterprise ?'

'He would not succeed,' answered the old men, sorrowfully: 'our enemies are many, and mighty, and strong; cruel lords rule over us, and deliverance is far off; and the champion you speak of would die with the slain.'

Alick was about to speak again, but Da Costa, seeing some military guards approach, and anxious to spare his young friend the further pain and irritation of witnessing some insult or injury inflicted on the poor Jews for outstaying perhaps their precise moment, hastened him away. As they walked on, he said, "'Terror of heart" is among the threatened punishments to be poured out upon our people: and in this instance you perceive its effect. If there be a place under heaven where the Jew must feel himself a Jew, and be kindled into daring thoughts, and brood, if he may do no more, over imaginary deeds of rescuing prowess, surely it is here, in the midst of Jerusalem, under the very walls of our holy Temple, over which gleams the impious crescent of the haughty Moslem! while the drivelling mummeries of those friarly idolators pollute a spot by them deemed more holy than the Mahommedan deems his mosque. But you see how it is: not even a thought of daring is kindled here in the bosom of fallen Israel.'

'If you could read my thoughts, you would not say so.'

'I did not allude to you, but to those who, dwelling in the very place, are more than submissive to their own and their city's degradation. They feel, perhaps

without knowing it, what I know without always feeling it, that the blight which makes barren the land of Judea, the desolation that has crumbled these fragments beneath our feet, lies heavily on the minds and spirits of her children. They of whom, while the Lord was their God, one could chase a thousand and two put ten thousand to flight, now experience the bitter reverse "at the rebuke of one shall ye flee." As it was spoken, so has it come to pass.'

He was silent for a moment, then resumed, 'I never speak thus in the presence of a Gentile, Cohen; neither would I now so damp your generous enthusiasm but to show you the hopeless folly of looking to man. I was once like you; and to such a pitch were my feelings roused, that I almost formed a plan for commencing such a movement as you dream of; but, studying our holy law for the record of Israel's ancient daring, I too plainly saw that of their ancient rebellion; and tracing the history of our nation, looking upon the people in the state to which we find the great bulk of them reduced, and contrasting our present devotion to the Holy One with what he has required of us, I became convinced that a general turning unto him was needful before he would return unto us: and that to seek the restored possession of this our land without the Divine presence, which made it the glory of all lands, would be to render our fallen condition more miserably conspicuous than it has ever yet been.'

'But how are we fallen,' said Alick, 'except as regards our exile and dispersion, a return from which would set us all right again?'

'What I mean is this: our fathers came up out of

Egypt, and took possession of this land, driving out before them many nations, stronger and greater than they: alike in their first settlement here, and in the rebuilding of this our royal city after the Babylonish captivity, the Lord wrought with our fathers in the eyes of the world, so that they bore down all opposition, and became a terror to the whole earth. This we have in our book, which forms, as you know, the Bible of the Gentile world, and every child is conversant with our history; and the Jews, proceeding once more to recover possession of the land of Canaan, and to re-establish their seat of government in Jerusalem, would have on them the eyes of all, from the throne and senate to the nursery. Moreover, against us would be leagued almost all nations; and nothing short of Almighty aid could give us success. Destitute of such aid we should be baffled, defeated: and mark me, Cohen! Israel's defeat would not be measured by the common chances of war; no, it would be measured by our own stupendous victories of other times; and down, down to the very depths of scorn should we sink, annihilated beneath the load of scoffing reproach!

‘But are we not to be restored? Is not the promise certain?’

‘It is as fixed a certainty as that we, even Israel, once possessed this spot whereon I now stamp my foot; but the elements of such a restoration are not in our own body as at present constituted. God must first arise, and his presence must go before us. The standard must be hoisted, the trumpet must be blown, but not by ourselves. I cannot tell you how

my inmost soul longs for him, Messiah Ben-David; the deliverer of my people !'

Alick almost started: the point at which Da Costa had arrived was precisely that at which a Christian would have met him with the gospel of salvation: and, unaccustomed to disguise, he at once spoke his thought—' You are speaking of Israel's sin as the cause of God's prolonged anger: and it seems to me that the person who comes to deliver us must be able to appease that anger by atoning for the sin. What atonement will Messiah Ben-David make for us, unless he be, as the Christians assert, a divine person, and one who has offered a sacrifice for the sins of the people, by dying for them ?'

The look of scrutiny that his companion fixed on him would have caused many an eye to quail, but Alick's changed not: he endured the stern gaze, and then repeated, ' How do you explain this matter ?'

' I am no Rabbi,' answered Da Costa, ' to solve subtle questions in divinity: yet alas! Israel is so fallen, that here, here in Jerusalem; here, where stood the Temple of the Lord, filled by the glory of the unapproachable presence, while from its altars ascended the flame of accepted sacrifices, and amid the breathings of sacred incense came the felt voice of the Holy One, making revelation of the Eternal will to the high priest;—here, in this Jerusalem, where came the princes and counsellors of other lands to learn wisdom at the lip of Israel's king—here, in this Jerusalem, a Jew, as by sufferance he steals along the street, may propound doctrines subversive of our holy religion,—questions, the very uttering of which is, by

the law of Moses, punishable with death ; and find none to answer him !

‘ You mistake me,’ answered Alick, warmly ; ‘ my remark implied nothing inconsistent with our divine faith.’

‘ Pardon me ; it implied the assumed possibility that a man who, on this very ground’—and he stamped fiercely as he said it—‘ suffered a felon’s death, may have been even one with God ; may be an object of the faith and the worship, and the service, which to render to a created being is most damnable idolatry.’

‘ There lies the gist of the matter, Da Costa : according to your view, Christianity is necessarily idolatrous ; but according to theirs—and they ought to know best what they themselves believe—it is perfectly consistent with our doctrine of the eternal Unity. They profess not only to found their system on our Scriptures, but to reject whatever is not in accordance with them ; now, as reasonable men, why should we refuse to search out the matter, or at least to talk it quietly over ?’

‘ I will tell you why : Moses writes thus, concerning the Gentile forms of worship—“ Take heed to thyself that thou be not snared by following them and that thou enquire not after their gods, saying, How did these nations serve their gods ? Even so will I do likewise.” Now your plan of inquiry militates against this command.’

‘ No,’ remarked Alick, ‘ for the question is not how do the Christians serve their God, but, is it indeed God whom they serve, or are they idolators ?’

Again Da Costa bent on him a look of severe scru-

tiny ; but his open brow, and the boyish naiveté that marked his manner, seemed to disarm the resentful Jew. After a moment's thought, he said, ' Well, this matter may rest for the present ; I am going to secure our quarters at the hospice attached to the Latin Convent. That being done,'—

' It will be done for yourself alone,' interrupted Alick, crimsoning with indignation. ' Sooner will I rest on the bare soil, or pillow my head like our father Jacob, against some fragment of those grey stones, which girdled in the glorious and beautiful house of God, than roll in the downiest bed a Gentile could smooth for me here ! In the Jews' quarter, by the Mount Zion, and nowhere else, will I accept a lodging : if none of my own people will spare me a sheltered corner under their roof, then the canopy of heaven for me !'

' You paradoxical fellow !' said Da Costa, whose heart bounded to hear this burst of nationality—' how could I tell that you preferred mingling your drink with weeping among the heart-broken children of Israel, to sharing the comforts of a well-furnished room and good cheer ? Truth to speak, I meant to see you well accommodated, as an English traveller, and to steal away myself to the Jewish quarter.'

' Then you meditated a gross insult, and a very cruel wrong against me,' said Alick, in a more intemperate manner than he had ever yet spoken.

' Perhaps so, but I meant it for the best : besides,' he added slyly, ' how could I surmise that you, who appear so anxious to investigate the theology of the

Gentiles, would object to discussing their viands, and becoming acquainted with their dormitories ?'

'Oh, don't speak so lightly, Da Costa. Surely this is no place to jest on the advantages enjoyed by aliens in our holy city !'

'No, Cohen ; nor to apostatize to the system of disgraceful superstitions and delusions which they call religion. We'll lodge with our brethren, and forsake not the law of our fathers, whoever wrests away their land, and usurps their place.'

This was spoken with abundance of fire ; and at the same moment he changed his course, adding, 'We need give no previous intimation of our visit : we shall be well received by my friend. Shall we return and see how that dear little fellow is going on ?'

They did so ; but finding that Charley was in a comfortable sleep, while his parents were eagerly listening to the recital of their friend's recent adventures, they made but a short stay, and again sallied forth into the streets of the beloved city.

'See,' said Da Costa, as they stepped aside to avoid a guard of the swarthy Egyptian garrison just passing, 'See how the ancient oppressors of our people again lord it over us ; not as of old in their own dominions, but within the walls of Jerusalem ! Neither is it Egypt, the mightiest of kingdoms, but Egypt in the lowest depth of degradation, peopled by woman-hearted poltroons—governed by a revolted slave.'

'Yet there are promises for Egypt,' observed Alick.

'There are ; and the time draws nigh for their fulfilment. I'm glad you reminded me of it : "In that

day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." The time is near !'

It was now evening, and the sun's last beams rested gloriously on the brow of that three-capped hill which spreads its broad rampart along the eastern side of the city. 'Look,' said Da Costa, 'at the Mount of Olives; to-morrow we will cross that deep ravine, the valley of Jehoshaphat, of which I may almost say the very soil is composed of the dust of our buried tribes, and we will ascend the hill, where David went up, weeping as he went; and from its height we will take a survey of our own city, and talk of what yet shall be, when the Lord ariseth to have mercy upon his Zion !'

Alick's heart swelled with emotions for which he could find no name. Charley's innocent discourse, so wise in its baby simplicity, describing the Lord Jesus weeping over his stubborn Jerusalem from that spot, was vividly remembered; and the argument that had followed seemed to derive additional distinctness from the sight of that sacred hill. In silence he gazed upon it, during a momentary pause on an open spot, and then again they plunged into the narrow streets that led to their destination, flanked on either side by those blank but stately walls which lent so peculiar an aspect to the city. A heap of rubbish next lay in their path, as they passed along the slope of Zion, and Alick, with downcast eyes, stept as softly as

though he were treading on flowers which he feared to crush.

‘You are unusually silent, Cohen,’ said Da Costa at last.

‘I never in my life felt such a dreadful depression of spirits,’ answered he, with difficulty restraining his tears. ‘I cannot describe it to you: my heart is weighed down, and a sort of dread overshadows me; my very thoughts seem spell-bound. At one moment I could almost say, Take me hence; but the prevailing desire of my soul is never, never to leave this spot again. O to sit down in the dust, the dust of Zion! O for liberty to weep and lament, and to plead with Him, the Holy One, for pity; pity upon his own Jerusalem!’ and leaning over a heap of stones, piled breast-high in his path, he buried his face in his hands, and suffered the tears to flow.

‘You shall have your fill of weeping and lamentation,’ said Da Costa, in a voice that bespoke him unusually agitated, ‘but not here. We shall presently be among our own people. Come; I like not to linger in this place.’

‘Why not? Is it not Mount Zion?’

‘Yes; through a mistake of mine in taking a wrong turn, we are on the acclivity of our holy mount, and a goodly site our worthy English friends have chosen for their experimental building. These things are collected for the erection of a Gentile church.’

‘Jerusalem is full of them,’ said Alick.

‘Yes, but this is to be a Protestant one: a rare novelty to be sure!’ he spoke scornfully, but Alick exclaimed ‘Why then it will be the best of all.’

‘And therefore in one sense the worst; for the more attractively error arrays itself, the more dangerous. It is no matter,’ he added haughtily; ‘let them build; the time is near when every abomination shall be swept away, and the pure worship of the God of Israel in all its majestic splendour be re-established here.’

He drew Alick away; and descending again, they soon reached the quarter allotted to the Jews, in the farther part of which they entered an iron door, placed like others in a dead wall, and found themselves in a tolerably spacious court belonging to a substantial house. The door was opened at Da Costa's summons, and Alick almost drew back in surprise at the scene which met his eye.

The apartment, though low, was of good dimensions; and there, ranged along the sides, on handsome though plain divans, he beheld a number of females, habited in the oriental costume, unveiled, and many of them very beautiful. Their apparel was simple, but carefully arranged, in one or two instances only approaching to richness. The rest of the party consisted of the most imposingly striking men he had ever seen assembled. Diversified in dress, the high black cap with a band of white or grey muslin predominated, intermixed with turbans of yellow; and some few plain skull caps. They were remarkably handsome, of noble, erect figures, except where bowed by age, and all bearded. All were evidently dressed to the extent of their means, but poverty was apparent in many instances. The courtesies, the affectionate warmth of their simultaneous

greeting, soon dispelled from Alick's mind every feeling save that of sympathy: and the familiar tones of the sacred language, which seemed exclusively to prevail, fell not only on his ear but his heart. He was in the city of Jerusalem, and all about him were Jews. Da Costa, who had easily acquainted himself with every turn in the youth's ingenuous character, had calculated on the effect of such a meeting to counteract influence which he greatly dreaded: and their present host, one of the most zealous, if not the most bigoted of his race, had eagerly entered into his design. His venerable and stately appearance, as he laid his hands on Alick's head, and pronouncing a blessing, filled the youth's heart with affectionate awe; and with attention keenly awake, he prepared to enjoy that evening's important privileges.

CHAPTER XVIII.

THE company assembled at the house of Da Costa's friend, consisted principally of Jews who, on the temporary overthrow of the Turkish power in those quarters, had flocked to the Holy City, having more reliance on the friendly disposition of Mohamet Ali than on that of the Sultan. They were in far better circumstances than their resident brethren, whose poverty was so great as to render them dependent on the contributions of the more wealthy for the necessities of life, and whose position in their ancient city forms one of its most afflicting features. The present party seemed under the impression that some signal event was about to take place, some very important crisis to arrive ; and although they bitterly lamented their dispersed, depressed, isolated condition, and complained of a general deadness to the encouragements that passing events held out to their nation, still it was apparent that their energies were in a measure roused, and their hopes excited. Alick heard more of the Talmud and the opinions of learned men than he had yet done ; and far less of the Scriptures of God than he wished to hear ; and he missed that delightful branch of the subject which Charley and his mother had made so prominent, the blessing that Israel should convey to Gentile nations ; but his

feelings were deeply interested, and gratified too, when, looking round on the company of Hebrew men, of mothers in Israel, and gentle Jewish maidens, he traced the high descent, and higher destiny of his people ; and recollected that howsoever comparatively depressed and obscure, still they were met, without hindrance, and with no cause for apprehension, in Jerusalem ; and contrasting such privileges with the stern edicts against them for many and many an age, his soul welcomed the dawning streak of their coming day—a day of prosperity, triumph, and peace.

After a while, a feeling remark of Da Costa's led the conversation to the *indulgence* so graciously accorded by the infidel lords of Jerusalem to her original race, of frequenting the ruined corner ; and Alick asked whether it was really a fragment of the ancient city. He remembered not only the prophet's declaration that Zion should be ploughed as a field, but also that of One whom he would not then have named, who had said, that of the great buildings of the Temple not one stone should be left on another ; and he strove to wish that the word of Jesus might not have come to pass. He was answered by an old man, who told him that the wall in question had formed part of the outer enclosure, beyond the court of the Gentiles, and of course considerably exterior to all that pertained to the Temple. ' The Holy One, (blessed be He !) did not suffer any portion of that sacred building to remain for the heathen to pollute,' said the aged Jew ; ' Their abomination stands indeed upon the spot, marking the site where we again shall rebuild the Temple, after many purifications from its present

defilement ; but not a stone of our holy and beautiful house have the hands of the accursed been permitted to grasp. Yea, the magnificent stones were ground into dust, by the merciful severity of the Most High, to preserve them from the dishonour of helping to construct a house of Belial.'

'Then He spoke truly,' thought Alick ; 'and it was a daring prediction for uninspired man to utter, seeing how desirable to the conqueror must have been the preservation of so noble, so unrivalled an edifice. Was he not a prophet?' and the question so entirely occupied his mind, that he lost a good deal of the conversation which ensued, until the name of a missionary, of whom he had often heard Captain Ryan speak, caught his ear, and he listened eagerly, 'I went to his room,' said one of the party, 'and would have disputed with him, but we could find no common ground to stand on. I brought to my aid the learned commentaries of our chief Rabbins,—blessed be their memories! but he insisted on Scripture alone as the arbiter in all doubtful matters, and after various meetings we found it useless to proceed.'

'Even without the commentaries of the learned, you might have silenced him,' remarked Da Costa.

'No: for there are mysteries that require explaining, and he would shew them to be unravelled by the doctrine of the crucified Nazarene. How could I meet him but with the explanations given by our wise men? How could I know the mind of Him who wrote, save by the interpretation of those who were inspired with understanding to discover it?'

The rest assented ; and several being present who

were teachers, together with many learners of the Talmud, a discourse ensued on the various significations given by ancient doctors to some passages, apparently too clear to require any comment ; some of whose views were so absurd, their remarks so childish, and their observances thereupon so exceedingly vain and superstitious, that Alick was no less mortified than amazed at hearing them descanted on as masterpieces of super-human wisdom. He became tired, and almost irritated at the endless mysticisms he was compelled to listen to, and longed for a place beside some of the unassuming females of the party ; but such a move he did not venture to make, being seated in the midst of the learned speakers, to whom he felt bound to pay every respect. Turning his head, however, he beheld, a little in the rear, one of the old men he had seen at the place of wailing, who was quietly perusing his book, half concealed in the folds of his robe ; and whose countenance, mild, sorrowful and humble, attracted him. An opportunity occurring to fall back a little, Alick soon contrived to be on a line with this aged Jew, and sufficiently apart from the rest to converse unnoticed. The other, aware of his approach, and of the wistful look with which he eyed him, spoke not, but quietly offered a share in his book, which Alick most gratefully accepted, and drawing closer to the old man, read with him the remainder of the hundred and thirty-sixth Psalm, after which they commenced the one following. " By the rivers of Babylon there we sat down ; yea, we wept, when we remembered Zion." The old Hebrew's heavy sighs went to Alick's heart, and when he saw a tear

fall on the white beard, and heard the low murmur of his tremulous voice, he felt that he had at length, so to speak, found his level. He accompanied him in every word; and coming to the verse, "If I forget thee, O Jerusalem, let my right hand forget,"—the youth uttered it with such fervent emphasis, at the same time involuntarily raising his hand, that his companion looked at him, and with corresponding fervour recited the next words, "If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." When they had completed the portion, Alick whispered, 'Who is the daughter of Babylon?'

'Rome,' was the answer.

'Our ancient enemy,' rejoined Alick; 'the destroyer of our Temple, the overthrower of our city, the murderer of our fathers.'

'Ay, youth, and of their sons; the greatest persecutor of our race from the day she first polluted this soil with her foot, even to the present hour.'

'Happily she has no footing here just now,' said Alick.

'She has her agents even here, and her crafty counsels influence the springs of government, opposing the liberal projects of other states, and carrying forward her own device of universal empire, of which she longs to make this, our Jerusalem, the eastern metropolis.'

'But she never shall,' said Alick; 'far rather would I that it remained under its present masters till Messiah come, whose right it is, than that Rome held it, even though it were to my personal advantage.'

‘No Jew could be advantaged by that,’ remarked his companion; ‘not one of our nation would ever set foot within the gates, if Rome held the key. Our present privileges are not great,’ he added with a sorrowful smile, in which resignation seemed to strive against more acute feelings, ‘but they are privileges. To sojourn unmolested where stood the palaces of my race, to weep unrestrained beside the last decaying fragment of our glorious bulwarks, and to lay my bones where rest the bones of the prophets and the mighty men of Israel—these are blessings; and yet a greater blessing is there in the uninterrupted study of this book of the law, and in tracing out, by the light of prophecy, amid the now polluted ruins of Jerusalem, the grandeur and the beauty and the magnificent array in which she shall arise, when the call comes to shake the dust from her garments and to sit down—no longer upon the ground, but upon the throne which God has prepared for her, and which no other shall occupy.’

As the old man spoke, his eye kindled, his cheek glowed, and his voice became exceedingly impressive. A pause just then occurring among the other speakers, his words caught their attention, and such a response was uttered by many, in the various accents of prayer, of praise, and of confident assertion, as made Alick's heart leap within him. Unable to control his feelings he sprung from his seat, and exclaimed, ‘Is this Jerusalem? Are such the promises of our God concerning her? Do we believe those promises? And are we never to stretch forth a hand to grasp the glorious realities on which our eyes are fixed? Men of Israel, have ye forgotten the word that came, even

by the mouth of the impious Balaam, testifying what the Lion of Judah should achieve? and must that kingly Lion for ever lie prostrate in the dust, while his enemies exult, and they who know his power marvel at his quietude?

The astonishment excited by this burst of enthusiasm was great. Several seemed thoroughly roused by it; and some looked on the young pleader with feelings not unmixed with awe, as though a message had suddenly been delivered to them from a higher source. They were upon the spot where such communications were often of old made to their fathers; and they gazed on him as if expecting a further manifestation of something wonderful. The old Jew had also arisen and stood behind him, his thin hand resting on Alick's shoulder, and his mild eye lighted up with an expression of paternal tenderness, and holy exultation: Alick had spoken in Hebrew, which all understood, and used; and while the effect produced by his abrupt address was gradually subsiding into the expression of different opinions among the company, another aged man addressed his friend, saying in German, 'Is he not the counterpart of your lost son, Wilhelm?'

Alick caught the last word, and at the same time saw Da Costa start; but he could not comprehend the language, and just then some one addressed to him an enquiry as to his object in making so unexpected an appeal to their strongest feelings. Alick frankly answered that he had no other object than that of recommending to his brethren a more practical application of what their own prophets had writ-

ten ; that he was persuaded the day of Israel's redemption could not be far distant, but he saw no fruit of such a conviction on the minds of others ; and that to be content with the position which they now held in their own city appeared to him like the despising of good things promised by the Lord. Abashed as he really felt at having been led to make himself so conspicuous in a party where he was probably the youngest present, he resolved not to retreat, but to follow up, so far as he might, the advantage of having given a new turn to the conversation, and one far better suited to such a company than the dreams of the Talmud. He was weary, too, of the names of Rabbi Solomon Jarchi, Rabbi Kimchi, Maimonides, Aben-Ezra ; and longed to hear somewhat of Nehemiah the rebuilder ; or of Zachariah, and the rest of those holy men, who by the inspiration of God had declared his purposes towards his own people. Alick had, moreover, detected some very startling things as forming part of the system which his brethren considered to be pure Judaism ; he heard from one stern-looking Rabbinical teacher a sentiment involving the doctrine that all Gentile people were to be converted by the edge of the sword to their faith ; from another he heard a remark plainly indicating that Christians were not to be regarded as neighbours, nor treated like fellow-men ; and, what confounded him not a little, that he was liable to the most severe punishment for eating food prepared by Gentile hands, and partaken of by Gentiles. His father had always been extremely lax on this head ; and Alick had paid so little regard to the opinions or customs of his peculiar

people, that he had looked on Ben-Melchor as an extraordinary specimen of exclusiveness, not as a fair sample of what a Jew would consider it right to be, in point of ceremonial distinction. Among many passing thoughts, he wondered that Da Costa had never spoken to him on the subject of that separation which it struck him he had himself always practised; for he was aware, though he had not before remarked it otherwise than as accidental, that he had never actually partaken with them in any meal at Jaffa, or on the road. Could he regard these observances as binding on a Hebrew, and yet permit him daily to transgress without a warning word?

Towards the close of the evening, Alick missed from the party both Da Costa and the German: the former only returned, and his excited appearance, his flashing eye, the restless motion, the evident abstraction of his mind, struck Alick. The party soon after separated, and Da Costa, taking Alick's arm, led him forth to the highest part of Mount Zion towards the East, whence they looked out upon the Mount of Olives. Neither had spoken: Da Costa was still labouring under strong emotion; and his young friend, who began to feel some fatigue of body added to his mental excitement, resolved to let him take the lead. Having reached a ruined quadrangle, the remains of a small house, and seated himself on a low wall, motioning to Alick to do the same, Da Costa commenced: 'Cohen, the time is come, and come somewhat sooner than I anticipated, for entering upon explanations of immense moment to you. I could have wished to defer this; I wished to conduct you

over all the ruins of this city of Our God, to point out every sacred spot to which the proscribed Jew may approach ; to lead you to the sepulchres of our kings, the burying-places of our fathers. I desired to familiarize you with every touching wreck of our beloved, our dishonoured Jerusalem, groaning as they are under the gaudy temples of the Moslem and the Nazarene ; and then I would have shewn you the interior of some of those execrable dens of idolatry where the latter carry on their abominable worship, addressed to images which their own hands have made. I purposed placing before you Zion in her deepest desolation, Gentilism in its proudest triumph, and then appealing to your heart and conscience as to which party might claim you a disciple.'

'No such preparation was needed, Da Costa, the faith of my fathers is dearer to me than my life ; the hateful idolatries to which you allude'——.

'Nay, hear me out. The plan so thoughtfully framed has been wholly disconcerted by the unexpected recognition amongst this night's party, of poor Wilhelm's father ; and the discovery of a clue that I must immediately follow up, or the sole chance of tracing and of rescuing him may be for ever lost. This compels me to come to an abrupt and premature disclosure of matters that concern you most nearly ; for dear as Wilhelm, my long and loved companion is to me, I cannot sacrifice you, Cohen, the acquaintance of a day, even to save him. But time is so precious, the space allowed me so brief, that I must without further delay proceed to execute my mission. Stand up, Cohen, and here in the presence of the God of

Israel, who shall judge between us, answer me, are you a Christian ?

‘ I am not ;’ answered Alick, firmly.

‘ What then are you ?’

‘ A son of Abraham, by descent ; a Jew in blood, in heart, in soul, and in profession. A Jew, in the thoughtless days of boyhood, in free, happy England : tenfold a Jew here, surrounded by the crumbling stones of Jerusalem.’

‘ My dear lad, you are a Jew by birth and name, and a Jew in sentiment, but there is, whether you be conscious of it or not, a halting between two opinions, wholly inconsistent with the profession you make. Why, you do not even observe the law of Moses in the matter of meats, of fasting, of purification—in short, you are a Gentile to all outward appearance ; and not a little in feeling and opinion.’

Alick was hurt : ‘ you very well know that my father always looked forward to my enjoying political privileges in England, and brought me up with as little distinction as possible between me and my Gentile schoolmates and compeers. If you thought me wrong, why did you not reprove me at once ?’

‘ Let that pass ; and speak only of the future. Is it your purpose to continue this line of conduct, wounding your people, your religion, your own soul, by such glaring inconsistency ?’

‘ I am quite ready to conform in every particular to the law of Moses, and you cannot prescribe anything so strict that I shall not esteem it an honour, a privilege, a rich blessing to practise it.’

‘ And a matter of salvation,’ added Da Costa.

Alick was silent. A new train of thoughts arose in his mind, but his companion did not allow him to reflect: he rapidly proceeded, 'The moments are so precious that we may not pause on a word. I must remind you that the sacred duties you declare yourself willing to fulfil, *cannot* be fulfilled under your existing connexion with the Ryans.'

Alick's colour rose; 'They both can and shall, and they must! for my father has placed me under Captain Ryan's care, and you will not persuade me that disobedience to parents forms any part of the law of Moses.'

'Suppose for a moment that no such arrangement had ever been made; what then would you say?

'Time being so precious we had better not waste it in idle hypotheses,' answered Alick, somewhat drily.'

Da Costa seemed perplexed: 'Yet, Cohen, indulge me thus far: did no such obligation exist, and were you perfectly satisfied that living and travelling with Christians, uninstructed too as you are in all the requirements of our holy law, you must daily, hourly transgress it, would you prefer the gratification of a natural liking for some agreeable strangers to the stern duty of glorifying the God of Israel by obedience to his commands?'

'No, Da Costa; in that case I should be enabled to sacrifice all private feelings, and withdraw from society most dear and precious to me. I would, in that case, accompany you in your search for Wilhelm, share your dangers, and in every particular learn strict conformity to our holy law. Even as it is, I solemnly pledge my word to you that I will live as strict a Jew,

be the difficulty what it may, as your heart can desire. Only tell me how to act, and doubt not my resolve to exhibit in all its features the character of our divine faith.'

Da Costa caught his hand, and exclaimed, 'Dear Cohen! noble young Israelite! how thankful I am that I read aright your character, and permitted your own honest feeling to mark out for you the path into which I had power to force you! Don't speak—listen. You remember Ben-Melchor? As strict a devotee as can be imagined, he is moreover extremely fond of reporting all who come short of the standard; and your case was laid before some, high in authority, of which the world knows little. The report preceded you to Jaffa: I was employed to remonstrate with your father, and I did so. It is unnecessary to repeat all that passed: a long consultation was held with him by some of our leading men, and the result was this,'—he drew a paper from his bosom—'your father's distinct permission for your removal from under Captain Ryan's care, to whom I also bear a letter of thanks and full explanation; and should any resistance be offered by you, then an appeal to the Chief Rabbi here in Jerusalem would have been resorted to; and you must have answered for your faith, either submitting to his authority or apostatizing. Now, I did not particularly relish the agency in such a matter: but I took a special liking to you from our first interview, and I likewise felt no slight share of good-will towards that nice fellow Ryan, apart from his meddlesome ways. I confess too that my heart was fairly won by the child; and the deep feeling they all evince for us

nationally; which I never before knew any of the Jew-converting gentry to entertain; nor even to recognise our nation, except so far as they could fix the taunting accusation of being a scorn and a curse. Well, I resolved to act tenderly by all parties; and I should have approached very gradually to this point, but for the meeting with poor old Wilhelm, whose grief for his son, and emotion on discovering in me the companion of his travels, and the sworn avenger of his wrongs, spurred me on to this rude disclosure. So now, Cohen, what say you?

‘I will go with you;’ answered Alick, after a severe struggle; ‘but had you proceeded less kindly and generously, I would not have yielded—would not have left my poor friends in their affliction—they who, to gratify me, changed the course of their travels, and sacrificed their darling child.’ He was unable to proceed.

‘Be comforted, Alick. I mean to make a frank statement to Captain Ryan, and sure I am that his own honourable spirit will dictate a ready acquiescence in our plans. We will repair to him as early as possible; and while you sit with Charley and his mother, we will talk it over. At present you must get some rest.’

They descended the Mount, and Alick soon found himself again in the Jews’ quarter. Very little sleep did he enjoy, his mind was so bewildered by the new and strange position in which he found himself; but the image of the meek old Israelite who had especially interested him from the first, the hope of restoring to him his lost son, and that love of adventure

natural to his age and character, almost counterpoised his bitter regrets concerning the Ryans. The thought of becoming a stricter Jew delighted him, and he was resolved to hold Da Costa to his engagement for the daily reading of God's word, with a minute investigation of the New Testament. Early in the morning they repaired to the Missionary's house, and learned with joy that little Charley was very materially better. They were admitted to the apartment where he lay pale, but full of animation, his face turned in the direction of a small latticed window, through which was seen the graceful slope of the Mount of Olives. He returned the caresses of his friends, and then, eagerly pointing to the lattice, exclaimed 'Look, Mr. Alick: there's the place where the Lord Jesus used to go and pray, and to teach the people: there's where he wept over Jerusalem: there's where he came down, meek and lowly, and having salvation: and riding upon an ass, and a colt the foal of an ass. There's where he sweat blood for us; and where he was betrayed and taken with swords and staves: and there's where he shall be again, for "His feet shall stand on the Mount of Olives," when He comes to destroy his enemies, and to reign over the whole earth.'

'You seem quite alive, Charley,' said Da Costa.

'Yes, Mr. Dockster; looking at the Mount of Olives makes me alive. Mamma says, if I go on so well I shall soon be able to go with you all through the place. How nice it will be! You will show me where David lived, and where he is buried; and where Solomon built the Temple, and Nehemiah

built the walls up. Did'nt I tell you I should get better at Jerusalem? But why do you look so sad, Mr. Alick? Oh, it's that you are sorry because Jerusalem is taken away from the Jews: but never fear, when Messiah comes, he will give it you again, and he will be your God, and you shall be his people.'

He looked fondly at Alick, whose dejection seemed to increase, and putting his little arm about his neck, said, 'I do be sorry to see you look unhappy: but the Lord Jesus will comfort you. Don't you remember, at Ramah, the priest said I should die? Well, it made me a little afraid, and I was very sorry to leave Papa and Mamma, and you darling Jews; and I was afraid because of all my sins and naughtiness to go and stand before God: he is so great and terrible! But then I thought of the verse "The blood of Jesus Christ, his Son, cleanseth from all sin," and it did comfort me so! and I was not afraid then. Oh, if you would but love him, you would never be very sorry, and you would never be at all afraid.' He looked again to the window and repeated, "As the hills stand about Jerusalem, so standeth the Lord about his people."

'Captain Ryan,' said Da Costa, 'I want to have a few minutes conversation with you; can you spare the time now?'

'Willingly. I hope we shall pass the whole day together; and I am at your service.'

They went out: Alick's heart beat most painfully, and Mrs. Ryan affectionately inquired if he was not well: 'He is sorry,' said Charley, 'I know that. Mr.

Alick you shall read to me, please do ; I want you to read to me the twelfth of the Hebrews.'

Alick did so, and he felt the power of that exquisite portion more, perhaps, than he had ever felt any part of the New Testament. Charley's innocent but appropriate remarks pointing more forcibly his attention. He then answered various questions of the child and his mother, as to what he had already seen, and tried to smile, when Charley talked of the pleasant walks they should take, adding, ' I think I shall soon get well, now I am in Jerusalem, and you will be talking to me all day long about the beautiful places, till I can see them myself.'

At length the two gentlemen returned ; Captain Ryan's countenance bespoke displeasure ; Da Costa looked proud and high : and Alick with some trepidation obeyed a summons presently given to withdraw with them into another room.

CHAPTER XIX.

‘Now Cohen,’ said Da Costa, as soon as they were alone, ‘have the kindness to repeat to Captain Ryan what you understand to have been my share in this business.’

‘There is no need of it,’ said the Captain. ‘I am satisfied that you have acted as fairly as the circumstances would admit: but having accepted, and so far faithfully discharged a sacred trust, I cannot at a moment’s notice relinquish it, without ascertaining the mind of my young friend.’

‘My mind is soon spoken,’ said Alick. ‘The first wish of my heart would be to remain as I am, enjoying this affectionate intercourse with you both; but since it appears that I have, with the rest of my family, been remiss in keeping the commandments of God, as delivered to my fathers, and as fulfilled here in Jerusalem, through successive ages, I am desirous to repair that omission, and to observe the law, to its extreme letter, in all the strictness of uncontaminated, undiluted Judaism. This, it seems, I cannot do, at present, through ignorance and inexperience, while associating, in domestic life, exclusively with Gentiles; therefore I am willing to make a sacrifice, which I can say from the depth of my heart, is not one that costs me nothing.’ his voice faltered for a

moment, but he went on with fresh spirit. 'I wish to be, in the sight of all men, wholly and openly a Jew; and as such I shall carefully compare the law and the prophets with what Christians assert is their fulfilment. I shall ask wisdom from the God of Israel, who alone can give it: then, if I find Christianity to be, as you say it is, the end of our law and the fulfilling of our prophets; if He, whom you assert to be King of the Jews, is really so, and not an imposter, I shall be found in the right path for the acceptance of that which as yet I cannot receive; and as I know Judaism to be of God, so if Christianity be of God also, they cannot clash—they must combine, and form but one. To you, dear sir, I owe more than I can speak; and I do indeed regret that my father's tardy acknowledgment of what it seems was certainly obligatory on him, should have involved you in so much additional trouble on my account; should have deranged your plans, and embarrassed your movements, and perhaps have placed the beloved babe in danger. For your sake I most deeply regret it; for my own I cannot: selfishness prevails, when I think on the benefits that I have derived, and may yet more derive, from our short intercourse.' He took Captain Ryan's hand, and pressed it to his lips; then joining it to Da Costa's, he added, 'In whatever you may differ, you are one in affection for an unworthy youth, and one in honourable, generous feeling. Are you satisfied, Captain Ryan?'

'More than satisfied; I see the advantages of your future position; and so long as you abide by the resolve to study the Scriptures with prayer for divine

teaching, the absence of man's interpretations will be a positive gain. But beware of the Talmud!

'The Talmud,' said Da Costa, 'is our oral law, and as binding on us as the New Testament is on you.'

'I never understood,' said Alick, 'that the Talmud was an inspired book.'

'I can tell you,' replied Captain Ryan, 'in the words of an established catechism of your nation, how this is regarded. It is asked, 'In what manner did Moses transmit to us the law? Answer, Partly by means of the written, and partly by the oral law, or tradition.' Then again; 'Have the Mishna and Gemara equal importance with the written law? Answer, Just the same. They are and must be just as important as Holy Scripture, for they contain no arbitrary or human ordinances:—but 1st, Divine traditions and declarations to Moses; 2ndly, Laws enforced by augmentation—i. e., according to the thirteen traditional rules of interpretation; and 3rdly, Ordinances of the prophets and subsequent wise men, which are, as it were, erected round the word of God as a wall of defence. All these, as having been received by the whole nation, have the same importance as Holy Scripture.' This is from the Bavarian Catechism, word for word.'

'But,' rejoined Alick, 'I heard some things very lately stated on the authority of the Talmud, which I should not like to consider myself bound to believe as of equal authority with the Bible.'

'And I confess,' said Da Costa, 'that there are

some few things in it which I hope and believe are not now held by us as matters of faith.'

'You must hold them so, on the authority of your Catechisms,' repeated Captain Ryan; 'for even in England, and within these two or three years, such have been re-published as this—after mentioning the five books of Moses—' We also, from the same source, receive, as sacred and authentic, a large number of traditions not committed to writing, but transmitted by word of mouth down to later times; without which many enactments in the Holy Bible could not have been understood and acted upon; these, termed traditional or oral laws, were collected and formed into a volume called the 'Mishna,' by Rabbi Jehuda Hakodesh A. M. 4150; in addition to this, we are guided by the explications of the later schools of pious and learned Rabbins, constituting what is now known by the name of the Talmud, or Gemara.' These traditions, hiding as a dense cloud the brightness of God's word, made it of none effect; and under the darkness so produced, they to whom the Lord of glory came, could not discern him, but here, even here, they denied, rejected, and crucified him. He was asked "Why do thy disciples transgress the traditions of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your traditions?" And again he quoted the words of Isaiah, "In vain do they worship me, teaching for doctrines the commandments of men." Beware of the Talmud, Cohen! beware of the admixture of man's devices with the pure truth of God!

‘ You are making the most of your opportunity, Captain Ryan,’ said Da Costa.

‘ Ay, and bitterly lamenting that I have not always done the same. I calculated on many a convenient season for talking to you both on the things that belong to your peace ; and forgetful, or too little mindful of the commandment not to boast myself of the morrow, I have held back much that now I may not be able to say. The very circumstance that should have quickened me in the work, has furnished a sort of pretext for being backward in it—my boy’s danger ; and the courtesy, the kindness, the hospitality, that you, Da Costa, have shown me in this land, instead of rendering me more faithfully urgent with you in matters of salvation, have even fostered a false delicacy on my part ; a reluctance to wound your feelings or to shock your prejudices by honest zeal for the conversion of your soul.’

‘ You have not only shocked my prejudices,’ said Da Costa, ‘ but sometimes you have so put them to the rout that I could hardly marshal them again : you have not only wounded, but well-nigh slain my feelings of religious intolerance, by the exhibition of Christianity as so very lovely a thing, in your own character and that of your dear wife, and angelic little boy, on whom be the blessing of the Lord !’

‘ Hear, hear him !’ cried Alick, in an ecstasy of delight, while Captain Ryan, much moved, bowed his head. Then resuming his animated, energetic manner, he said, ‘ Da Costa, you have blessed my boy, who, babe as he is, would this hour yield his throat to the knife in witness of the truth which he

holds, that Jesus of Nazareth is the Messiah of Israel, the hope of the Gentiles, the King of glory, God over all, blessed for ever. Now I challenge you on the ground of that blessing (which may the Lord confirm!) to reject the doctrines of the Talmud, which bid you, in lieu of blessing that Christian boy, to seek his life.'

'No, no:' said Dá Costa, hastily; 'there are no such doctrines in the Gemara; and if any such thing have crept in, it is now obsolete—wholly exploded.'

'Obsolete! can any command of the living God be obsolete? You aver, in the catechisms which I have just quoted, that the oral is of EQUAL authority with the written law; and that this forms a part of your oral law, I will instantly prove to you.' He ran to his travelling valise, and drawing forth a volume, went on: 'Here is a book of which you will not deny the authority, as explaining and enforcing the precepts of this oral law, the Hilchoth M'lachim: read now this passage—"Moses our master did not give the law as an inheritance to any but Israel; as it is said, 'the inheritance of the congregation of Jacob;' and to those of the nations who might wish to become proselytes. Moses our master has also commanded us, by Divine appointment, to *compel* all that come into the world to embrace the commandments given to the children of Noah. And whosoever will not embrace them is to be *put to death*." Do you know what is meant by the children of Noah?'

Da Costa was silent; Alick said 'No.'

'They are one of the four classes into which your Rabbins of the Gemara divide mankind. Israelites, Proselytes, children of Noah, and Idolaters. In the

last class, we, who acknowledge Jesus as our Lord, are included. The third head comprises those among the Gentiles who are wholly free from every thing that in the mind of a Jew constitutes idolatry ; and these can, moreover, only be enrolled in this privileged class during the celebration of a Jubilee, which renders it impossible for any now to claim the benefit. Consequently I repeat it, as my little Charley would not, to save his life fifty times over, deny his Lord—there is no remedy: according to the Talmud he is to be put to death.'

'There's not a Jew living who would think of any such thing,' said Da Costa, impatiently.

'I believe it; therefore there is not a Jew living who, in his heart and conscience, and practice too, receives the Talmud as the law of God. The atrocious calumnies propagated concerning you have only obtained credence, where they did obtain it, by appealing to such passages as I have now shown you, which stand side by side with the reiterated declaration, in all languages, that you regard the oral law as equally authoritative and binding with the Holy Scriptures. Tell me, then, is Cohen to be a Jew according to the written law of Moses, or according to the countless requirements of the Talmud ?'

It was a puzzling question ; Alick fixed an earnest look on Da Costa, who at length said, 'My own education has been that of a man destined to mercantile pursuits, and having, of course, nothing to do with theological disputations. I have learned to observe and to do what is generally required of those forming our congregations, and so far I can guide Cohen in

the same path. I may not be able to trace up every ceremonial to its precise origin, whether in the written or the oral law, but I can attest that it is an observance binding on us as Jews.'

'Could we not procure a copy of the Talmud and study it on our road?' asked Alick.

Captain Ryan looked at Da Costa, who could not refrain from laughing, as he replied, 'A dozen ponderous folios would be too cumbrous an item for our saddle-bags.'

'A dozen folios! why it would take a man's natural life to become properly acquainted with their contents,' said Alick, involuntarily drawing forth his Bible, and compressing it between his hands.

'True;' replied Captain Ryan; 'and as the Lord purposed his blessed word to be a lamp to the feet and a light to the paths of each poor pilgrim, he made it so simple that a child may comprehend; so portable that a child may carry it in his bosom. Yet, Da Costa, as the covenant by which you profess to stand is one of works, and the penalty of a curse is denounced against every man who fails to observe all the commandments of God, it must behove each one of you to be fully versed in every precept of the oral law, if it be, as your Rabbins assert, of equal authority with the Scriptures.'

There was too much plain sense in all this to be easily parried. Da Costa merely said, 'For any breach of particular observances with which we may not be acquainted, we shall be held clear on the ground of ignorance, and our absence from the teachers of the law, and the public instruction of the synagogue.'

After a while, Alick must study under a competent tutor: and so become versed in what concerns him as an Israelite to know.'

'My dear friend! look at the fourth chapter of Leviticus, and you will see what a solemn act of sacrifice, the slaying of a bullock, the sprinkling of his blood, the burning of his flesh, was directed, with much exact confession, where a soul had sinned through ignorance against any of the commandments of the Lord. There was no other way appointed—without shedding of blood is no remission of sins. Against the hundred thousand minute requirements of the oral law, you must necessarily be in hourly danger of transgressing; and if they be the commandments of God, you need the daily sacrifice, the perpetual pouring forth of atoning blood before the Lord. When and where do you purpose offering this sin-offering, this bullock, and sprinkling his blood, and burning his flesh, while your penitential confessions ascend before the footstool of the Most High?'

'HERE!' answered Da Costa, in a voice of thunder: 'Here, in Jerusalem; here, where the temple once stood, and where yet again it shall arise in more exceeding glory and beauty. We have now no temple, no altar; yonder accursed fabric usurps the spot where stood our holy and beautiful house; it shall again be ours! but think you the God of Israel will judge his people for failing in that which He has rendered them incapable of doing?'

'Listen, Da Costa: your fathers in the wilderness offered sacrifices according to the law of God, and

according to the rites by him commanded. They were miraculously fed by bread from heaven, and the water which they drank was a miraculous supply. That sandy desert yielded no pasturage, no streams: therefore the sustenance of their herds and flocks was no less a miracle than their own. The tabernacle was borne onward, was pitched, as the Lord directed: and when stationary, the altars were arranged, the sacrifice was offered, the visible glory of God rested upon the scene, and while as yet no place was found for the permanent worship of the Most Highest, the expiatory rite was constantly renewed, and Israel served God according to his own commandments, before this spot was ever pressed by the sole of a Hebrew foot.'

'But afterwards,' said Da Costa, 'God did put his name here, and commanded that here alone those sacred rites should be performed: here was the Holy of holies; here the victim was slain, and his blood presented before the mercy-seat; here only could Israel acceptably appear before the Lord; and when this place was wrested from us, we were shut out from obedience to laws so expressly limiting to one place the fulfilment of what they required.'

'Which very limitation,' interrupted Captain Ryan, 'proved that so long as the blood of bulls and goats was to be shed in typical expiation, you should not lose the power of rendering such service; and when the act was rendered wholly impracticable to you, it proved that God had provided for you a more excellent way.'

'Not so fast, my good friend; Judah was carried

away captive into Babylon at one time, and remained in exile for seventy years, equally unable as now to carry on the temple-services. They were restored; but no change of dispensation took place; the temple was rebuilt, but not for the substitution of another form of worship. The law of Moses involuntarily broken for three-score years and ten, was in full force, as now it is: and carried out again, as by and by it will be, into perfect operation. Now, Ryan, what say you to this ?

‘ I say, first, that your fathers were carried into captivity because they had made the holy temple of the Lord an offence by introducing idol-worship: they had left off to sacrifice according to Moses’ law, and every abomination which the Lord hateth they did unto their foul heathen gods. The temple was destroyed, because it had been profaned by idolatry; the people punished because they had so profaned it. Again, I say, the voice of the Lord was never silent among you during that short dispersion; Jeremiah had foretold the coming visitation, its cause, and its issue. Ezekiel, Daniel, and others, incessantly spoke the word of the Lord, promising a speedy removal of the chastisement, and distinctly signifying that its duration would be short, and that the temple-worship should be revived on its termination. This affliction had an appointed use; it was to wean you from idolatry. It succeeded; you never relapsed into that crime, and now for eighteen hundred years the heart’s desire of your scattered people has been to resume the worship of God in this place, according to what Moses enjoined. How do you, how can you account

for this? Does not your heart whisper that a better sacrifice has been offered—one all-satisfying atonement which the former rites did but prefigure, and that by expelling you and keeping you expelled from the only place where you might resume those shadowy sacrifices and ceremonials, the Lord would have you to understand he requires them at your hands no longer?’

‘No, no,’ answered Da Costa hastily, while Alick’s face shone with the light that continually more and more broke in upon his mind; ‘We have wandered away from our subject, Captain Ryan, and perhaps it is as well to wander away from it as to wander up and down in it. We never shall see these things in the same point of view. You will never become a Jew, nor shall I cease to be so.’

‘Yet one word more, my friend, and I have done. Jew or Gentile, we are guilty men; be it the oral, the ceremonial, or the moral law, we stand guilty before God of innumerable transgressions: some way there must be of salvation, or what a doom of hopeless horror is before us! It is not by keeping the oral law that you can attain safety, for you know not the hundredth part of its minute requirements, and the sin of ignorance demands a sacrifice which you cannot offer. It is not by strict adherence to the ceremonial law, for you, standing here in Jerusalem itself, within sight of the appointed spot, must die by infidel hands if you but plant a footstep within its desecrated boundaries. It is not by the moral law, which might equally avail us both, for on what night could you or I say before the Lord, “This day I have broken

no precept—this day I have loved the Lord my God and served him with *all* my heart, *all* my soul, *all* my faculties, and *all* my means. I have wronged no man—I have not coveted aught that was withheld from me—I am wholly guiltless towards God and towards man.” No, we cannot look into the mirror of the two tables, and not hide our faces for shame.’

Da Costa appeared touched by this ; his bright eye flashed and glared no longer ; but with a downcast look he slightly moved his head, seemingly not in dissent, but in regretful acknowledgement of the truth of what he heard. Captain Ryan resumed, with deep and solemn earnestness.

‘ It was commanded of God that in one place alone of all the earth should the mysterious expiatory offering be made daily, by those whom alone he acknowledged as his people, the depositories of his holy will. Here, in Jerusalem, was the appointed place ; and here in Jerusalem was the mighty work accomplished. Here the Lamb of God was set apart and slain ; from hence he went with the all-sufficient offering of his own blood into the Holy of holies up yonder, to appear in the presence of God for us. In him, the substance, every shadow terminated ; in him, the antitype, every type was realized ; and let all the thunders of Sinai peal forth, denouncing God’s righteous judgments on me, a polluted sinner, here I take my stand—Christ, the passover of Israel, the Lamb slain from the foundation of the world, is sacrificed for us, for me—yes, Lord,

My faith would lay her hand,
On that dear head of thine,

While like a penitent I stand,
And there confess my sin.

My soul looks back to see
The burdens thou didst bear,
When hanging on th' accursed tree,
And hopes her guilt was there!

'And mine,' was the silent response of poor Alick's throbbing heart; but no word passed his lips. Captain Ryan's eyes were uplifted, and the expression of his countenance was, like his voice, at once fervent, humble, trusting, rejoicing. For a moment Da Costa fixed on him a look of intense inquiry—for a moment it seemed as though he almost wished indeed to understand his feelings, if not to share them: then abruptly, as if waking from an idle reverie, he said, 'We have talked a good deal, and must leave off just where we started. It pains me truly to have been made, in my own despite, the instrument of thus putting you completely out of your way, and now of leaving you with that dear sick boy.' Captain Ryan interrupted him: 'You have not in the least deranged my plans, my dear fellow: Charley is so happy in being within the walls of Jerusalem: that I cannot be thankful enough for having reached them: and we are most comfortably situated. Excepting the pain of this abrupt separation, we shall feel no way disturbed by the turn matters have taken; and if we can soften it to poor Charley, I am able even to bless the overruling Providence that has so ordered all things, contrary indeed to our plans, but for the ultimate advantage of us all.'

'And will you write to my father?' asked Alick.

‘and will you assure him of your forgiveness? I know it must have pained him bitterly to act as he felt compelled to do.’

‘It did indeed,’ said Da Costa; ‘and a few kind words from you would be invaluable.’

‘Never fear; I’ll write him as cordially as I feel towards him, and that is not a little. Now, Cohen, will you pay another visit to your poor infant friend, and Da Costa also?’

‘Let him go first, and have a good talk with him,’ said Da Costa; ‘I will make some arrangements, and then join you.’

They parted with mutual cordiality; Captain Ryan summoned his wife, to hear what had occurred, and Alick, with a swelling heart repaired to the sick room. Entering, he heard the happy tones of that little voice reciting the sixtieth chapter of Isaiah: Charley was at the twelfth verse, and most energetically did he repeat, “The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary: and I will make the place of my feet glorious.” The boy lifted his head, looking towards the Mount of Olives, and almost shouted, ‘Glorious, glorious; he will make the place of his feet glorious. You beautiful hill! you shall be glorious then; for you shall be the place of his feet, I know; and Jerusalem shall be the place of his feet. Oh, mamma, when may I go out? Am not I one of the little boys that shall play in the streets of Jerusalem, when they shall be full of boys and girls playing?’

He looked round, supposing his mother was there, and saw Alick vainly striving to hide his tears. 'Ah, you darling, is it you? You are crying now, because Jerusalem is taken away from you; but how glad you will be when He makes the place of His feet glorious!'

Alick sat down beside him, and asked him if he felt really better.

'Sure and I do! I shall get quite well in no time now; and all I want is for us to buy a house, and live always here in Jerusalem.'

'What, and never see Ireland, poor Ireland, again?'

'I love poor dear Ireland, so I do, you can't think how much: but you see I'd rather be here, and wait for the Lord's coming.'

'But some say there will be great fighting, and killing; you would not like that?'

'Papa says there will be fighting and killing everywhere; but God's people won't fight.'

'I think we shall,' said Alick. 'You know he says to the Jews, "Thou art my battle-axe, and weapons of war; for with thee will I break in pieces the nations: and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider," and so it goes on.'

'Ay, but, Mr. Alick, the Jews won't break *me* in pieces, because I love them so.'

'You dear little fellow!'

'I say, will you take me on your knee, and let me get an uncommon good look at the Mount of Olives? do.'

Alick complied; he wrapped a light dressing gown round him, and lifting him in his arms, sat with him

opposite the little window ; Charley delighted to find himself again nestled on the bosom of his friend, and little dreaming, how much sorrow was struggling in that bosom at the prospect of leaving him, prattled away ; pouring out the fulness of his believing, loving heart, as he went over the various scenes so well noted in his memory, of the Lord's history connected with that mountain. He talked of Gethsemane till his voice faltered, and tears fell on his still pale cheek ; he spoke of the ascension till his thoughts seemed to take wing and mount with the angelic squadrons who heralded the King of glory to the everlasting doors. He dwelt on his return, the cleaving asunder of the hill, and the fearful confusion that should overtake his baffled foes ; and then fondly stroking the cheek of his entranced listener, he told him how Jesus wept over Jerusalem, looking down on the spot where they then were, and how ready he was to gather him, ' a darling Jew,' under his wing, as a hen shelters a little chicken. To all this, Alick returned no answer, though the occasional kiss, and the occasional tear too that Charley felt on his brow, was encouragement enough to the infant missionary, and led him out into the utterance of many of his brightest, wildest thoughts—wild only, as they knew none of the bounds within which man's silly wisdom would confine the glorious revelations of God. Some time had passed thus, when Da Costa entered with Captain and Mrs. Ryan, the latter of whom had been weeping abundantly ; and sitting down, said, as he took Charley's hand, ' Why you are quite a new man !'

' We must all be new men, Mr. Dockster, or we'll

have to run away when He comes and stands on that Mount of Olives.'

'What do you mean by a new man?' said Da Costa, evidently puzzled.

'A sinful man changed into a holy man by believing in Jesus Christ.'

'I hope you will live to preach a great many of your pithy sermons, Charley.'

'I do not know what pithy is, Mr. Dockster; but if it means the Gospel, I'll preach it as long as I live, and the sooner I die the faster I'll preach it, so I will.'

'Why so?' said Alick, who longed to hear all he could.

'Because it makes me so happy: I'm afraid of nothing when I think how the Lord Jesus loves me, a poor little child: and how able he is to take care of me. Oh, and he was a little child too, and *here*, here in this very place, he tarried behind to talk with the Doctors in the temple! It is so nice to think he was a little child like me; he knows all about little children, because he was one. I did not think of that since I came to Jerusalem. When I am well, Mr. Dockster, will you carry me everywhere on your horse?'

'Charles,' said his father, we are going to ask you something; we want to know what you think. There is a dear young Jew, in danger, as we believe, shut up in a strong place by some monks, to make him turn Romanist. Mr. Da Costa is his friend; and this young man's poor old father has asked him to go and find him, and set him free. What shall we do?'

'Oh, to be sure you must go fast, Mr. Dockster,' said Charley; 'take plenty of soldiers and policemen, and get him out of their clutches.'

'There are no soldiers, no policemen here, Charley; moreover, it is necessary to keep it a secret; and yet how hard for poor Da Costa to go alone! I would accompany him, but that I cannot possibly leave mamma and you.'

Charley looked wistfully round him, and last of all at Alick; he hesitated; the struggle was evidently very great, and so was the anxiety of those who witnessed it: at last he said in a clear, firm tone, 'Christ died for us, and we ought to lay down our lives for the brethren. Yes, you must go: for he is your brother; you must go, Mr. Alick,' he added, clinging closer to him, 'won't you?'

'Yes, I will,' answered Alick, whose heart seemed to echo the boy's sentiment. 'I'll go, Charley; and you must pray for us every day, while we are gone.'

'Ah, won't I pray every hour? but will you write very often to us? every post, or every other post?'

'We shall not soon reach a post-town,' said Da Costa, 'but you shall hear of us as often as possible, and see us again, I trust, before long.'

'And mind, Mr. Dockster, when you see the foolish Papists praying to crosses, please don't think that *that* is our religion.'

'I know it is not: and now Charles, I say good bye; and I say, if there is one blessing above all others, my noble, generous, matchless boy, may it be yours!'

Charley held up his meek face to receive the fervent blessing, and the no less fervent kiss of Da Costa; who, clasping both the little hands in his, said—‘Take care of yourself, dear child; and I do trust you will soon be quite well—I feel sure of it.’

Alick spoke not; for any attempt at utterance would have upset his firmness. He placed the child again on the pillow, and gazed earnestly at him. Charley was more than half crying, but bore up; and again repeated, “Lay down our lives for the brethren.” Alick stroked off the ringlets from his expansive little forehead, and with one more long gaze, one more kiss, he abruptly turned away; but it was to meet Mrs. Ryan’s look of sorrow so deep, and dismay so undissembled, that he could scarcely stand it. He clasped her hand, and in a whisper heard but by her, ejaculated ‘God, even your *own* God, bless you!’ He was outside the door the next moment; and in any but a complacent mood towards Da Costa, whom he heartily wished he had never seen. He, however, repressed all unkind feelings, and gradually recovered the determined tone of which he had already given evidence. With Captain Ryan he parted as a son from a father; and even asked the blessing before it could be uttered, which Da Costa heard in silence, and then said, ‘When your good wishes are abroad, Ryan, don’t forget me, for I have not acted in this matter from choice.’

CHAPTER XX.

AFTER bidding farewell to their Christian friends, the two Hebrews returned to the foot of Zion ; and while Alick prepared his travelling bag, Da Costa was closeted with old Wilhelm. A sudden thought seized the youth, that he would indulge himself with one solitary ramble in the city of his fathers, and leaving a message for Da Costa, he at once sallied forth.

His undivided attention was now fixed on the objects before him : he felt desirous to carry away on his memory, on his very heart, a deeply-graven picture of that dear and sacred spot ; and seeing a flight of steps that led to the top of the inner wall, beyond which the outer one formed a breast-work, leaving a path of tolerable width, he mounted them, and found himself enabled to take a noble view, not only of the city, but of the surrounding country. How delicious was the solitude of those moments ! He lamented his partial acquaintance with the scriptures, a more perfect knowledge of which would have brought to his mind many a touching, many a spirit-stirring incident connected with the scene before him ; but he knew enough to make it so absorbingly interesting, that self was wholly swallowed up in the sublime

conceptions of what that royal city had been—what she yet should be. Frequently pausing, leaning over the parapet, and rejoicing to feel that his heart was indeed permitted to bound against the stones of Zion's wall, he slowly proceeded, without meeting any person, and almost realizing in his mind the lonely expedition of Nehemiah, when exploring the broken ruins of the city. Evening was approaching, and the long shadows stretching on the hills bespoke the sun's rapid decline. He quickened his pace; and after a while arrived at a point whence the Mount of Olives appeared visible to an extent that he had not before noticed; and here he sat down, and fell into the train of thought that usually connected itself with that memorable spot. He was roused from his reverie by a hand gently laid on his shoulder, and an exclamation of delight burst from him on recognizing Captain Ryan. 'How glad, how very glad I am to see you once more, and alone!' he said, and his friend was evidently no less pleased.

'My dear Cohen, I was tempted to ask a private interview with you, but repressed the wish; for I would not interfere with the delegated authority of Da Costa,'—'Pardon me, Captain Ryan,' interrupted Alick, 'I recognize no such authority, neither does he assume it. I was merely told to make my choice, either to avow myself an apostate from Judaism, or to submit to the spiritual governors of my people. I chose, of course, the latter; and having also the option of remaining, if I wish it, with Da Costa, and desiring to aid him in his present enterprise, I become

the companion of his journey. No authority is thereby understood.'

'In spiritual matters he undertakes to be your guide, and regarding Christianity in the light he does, any interference on my part would be out of place.'

'Now tell me, honestly, frankly, what is your present opinion of Da Costa, since this disclosure?'

'Just what it was before. I consider him an honourable man, incapable of a base action, but unsubdued in character, save as natural benevolence in a measure counteracts a very fiery, and perhaps a somewhat vindictive tendency. In this business I believe him to have acted most uprightly: and with a great sacrifice of personal feeling to his disinterested regard for you. It is but honest on my part to say so much; but remember, Cohen, what man may be to his fellow-man is a widely different question from that which regards his state before God. Da Costa is blindly attached to what he believes to be the religion of Moses, but which he has not fairly brought to the test either of your own scriptures or of common sense; and while he receives for doctrines the commandments of men, without examining them, he cannot be a competent guide to others.'

'But I will receive nothing without examining it,' said Alick; 'for I cannot think my reasoning faculties were given me to be hood-winked, and led about in passive helplessness by those of other men.'

'Yet you must hold your reason in most perfect submission to revelation.'

'But is the oral law, a revealed law?'

'Ah, Cohen, that's the grand question you have to

solve. Jesus of Nazareth, when teaching in the temple, told the Jews the great hindrance to their reception of him: he said, "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" This tradition was even then what it is now, *opposed* to the revelation of which it professes to form a part; and men by receiving it actually make void the real commandments of God. I am persuaded that, convinced as you are of the divine, the all-commanding authority of the Holy Scriptures, you never can receive these human additions, unless by the surrender either of reason or revelation—and the latter sacrifice would include the former—to the *ipse dixit* of a fellow-man. Hence my extreme solicitude that you should become acquainted, as much as possible, with the minutiae of Talmudical requirements, ever referring to the pure word of God; and then judge for yourself how far they accord with the holy law—so simple, so perspicuous, so well adapted to man, as a reasonable creature,—which was given by Moses. God cannot deny or contradict himself; his work is perfect—he who believes Moses, and gives no heed to man's vain interpolations, additions and perversions, will believe, on the evidence set before him, in Him of whom Moses wrote.'

'I heard that mentioned last night as a powerful argument for Talmudism; that he who rejects it is on the high road to become a Christian; therefore, that the oral law was given to fence in and secure the written word.'

‘Then, it would seem, Christianity is contrary to the Talmud, but not contrary to the oracles of God?’

‘Rather, that the Talmud, like a candle, throws light on the subject, and reveals that contrariety to God’s law.’

‘Or, like a false mirror, so distorts both objects, that their beautiful harmony is changed into the most discordant ugliness. I wish, Cohen, that you would ask among your learned men for some Talmudical extracts—for instance, the laws of the Mishna, relative to the hallowing of the Sabbath-day, take them with you, and study them on the road. If you like, I can supply you with a volume; but it must be on condition that you show it to a competent judge, and let him tell you whether or not it is a correct transcript of your oral law.’

‘I saw such a book on the table last night,’ said Alick eagerly; ‘and I will borrow it.’

‘And let Da Costa read it with you.’

‘Certainly; but, remember, on the authority of my proper teachers, I receive that book as of divine obligation, unless I find it plainly contrary to Scripture or common sense.’

‘Yes: and when you have detected the falsehood of the oral law, when you find how imperative on you is the observance of the ceremonial law, which you cannot keep, and when you have smarted a little under that universal schoolmaster, the moral law, you will come, weary and heavy-laden, to Christ, who alone can deliver you from the curse; justify, sanctify, and ultimately glorify you, by his free grace.’ Alick answered not: he lifted his eyes to the Mount and

thought of the words, "How often would I have gathered you!" He then asked for Charley.

'Dear little fellow! he was asleep, after praying most earnestly for you. I have great hope of his recovery; but be it life, or be it death, he is the Lord's.'

At that moment the Muezzim's loud, monotonous voice broke upon their ear, "Prayer is better than sleep: there is but one God, and Mahomet is his Prophet." Alick exclaimed, 'Prayer is better than sleep: there is but one God alone; and Mahomet is an impostor.'

'Hush!' said Captain Ryan, 'you must not beard the lion in his den.'

'The lion in his den, sir! the yelping cur in the lion's den, you mean. The lion! O, Lion of Judah, who shall stir thee up?—when, when wilt thou rouse thyself, and rend in pieces every intruding foe!'

'Ah, Cohen; when you know that Lion of the tribe of Judah in his character of the Lamb that was slain, you will bless his long-suffering forbearance, and desire, not the life of that wretched pagan, but his soul.'

'I don't desire any man's life,' said Alick, in a tremor of half-subdued passion: 'but I want our own city, the city of our ancient solemnities, the land that God gave to Abraham and his seed for ever—I want them delivered from these defilers, and restored to us, at once the sons and the lords of the soil.'

'So do I! and when you acknowledge your King, he will speedily trample under foot every obstinate enemy.'

'May he hasten the day!' exclaimed Alick. His

vehemence had, however, attracted the notice of an Egyptian officer, who was narrowly eyeing him; and Captain Ryan drew him away; at the same time telling him that the prayer he had just uttered was more effectual than a thousand armies in bringing about the consummation so ardently longed for. He once more, plainly, earnestly, admonishingly set before him the Gospel: he spoke of the dangers that he was about to brave, the hourly deaths to which he must be exposed, and showed him the insufficiency of his present faith, the vague, unsatisfying nature of his hope for futurity. Alick listened, and assured him that he would not trifle, but seek by all means to become established in whatever he should find to be the truth. Once more they parted; and at sunrise the two Hebrews left the Holy City.

Their course lay towards some lofty mountains, the intricate passes of which were familiar to Da Costa; who told Alick they were infested with rapacious Arab hordes, but that he had the promise of an escort from a powerful Sheikh, who would, if necessary, accompany them in person. 'I long,' said Alick, 'to get among the wild Arabs: they are our half brethren, you know,—the children of Abraham.'

'Ay, and so were the Edomites; and what they were to Israel in the desert, these sons of Ishmael will prove to us, their poor kinsmen, if we be not wary.'

'What trace have you of Wilhelm?'

'A very uncertain one; but we think he is in a

Maronite convent among the distant mountains. Probably, on Lebanon.'

'What are the Maronites? how distinguished from others of these multifarious intruders upon our property?'

'The Maronites are, emphatically, Papists. No race of men upon earth so devoted to the old fellow at Rome. It is nauseating to a degree to hear them talk about him. You know, in Palestine here, the monks are chiefly foreigners; I mean recent importation of live stock, distinguished from the foreigners whelped on the soil. Northward, however, whither we now proceed, the convents are peopled by the latter class. The Maronites are native Syrians; not forming a part of the Romish Church, but given to the same edifying practices. A curse upon all idolatry!' he added, clenching his teeth, and scowling as Alick had once or twice before seen him do, when adverting to poor Wilhelm's adventures. He took no notice of it, but proceeded, "Do tell me what you think of Popery, as distinguished from the other sects of Christianity?"

'Why, it is all idolatry,' answered Da Costa; 'but with this difference, that in England, Popery is the only branch of it that worships stocks and stones; while here, every form of Christianity does so. You know what a jumble there is in London; Churchmen, Presbyterians, Baptists, and some fifty more who agree in nothing but eschewing image-worship, and deifying the Nazarene; but here there is no Protestantism—all, Greeks, Latins, Armenians, Maronites—

all follow the practices of the original race—the seven nations whom our fathers cast out of the land.’

‘How bitter he is!’ thought Alick; then aloud he said, ‘After all, Da Costa, seeing we have the true faith, should we not rather pity these people, and pray for them?’

‘Of course,’ replied the other, carelessly: ‘but Cohen, I’ll answer your question as to Popery more to the point. I do hold it to be the most abominable prostration of human intellect on the part of the many to the few that ever under heaven existed. As to the other sects, they invest the object of their worship with the character and the attributes of the Most High; they say he did such works as man could not perform; they believe that he rose from the dead and ascended into heaven; and for this they even allege supposed predictions in the Bible, which, if they would bear the meaning assigned to them, might justify such belief: but Popery, not content with all this, superadds such a mass of senseless enormities; the adoration of images, wafers, and dead people for whom they don’t claim any divinity at all, that the multitude who allow a knavish priesthood to lead them into it for their own palpable gain and honour, must be brutified far below the nature of man.’

‘And it is notorious,’ said Alick, ‘that not only our scriptures but the New Testament also denominate idolatry as hateful to God: how can such practices prevail, where the authority of the Bible is admitted?’

‘Through the assumed power of what they call the church, to add to the word of God, and to bind the peoples’ consciences to do not only what he has not

commanded, but what he has forbidden.' Then, as if suddenly recollecting himself, and wishing to prevent further remark, he exclaimed, 'After all, the Turk is the most sensible fellow among them, notwithstanding his infamous treatment of us; and I'll tell you what Cohen, I'd rather hear the Muezzim from the minaret than see a crucifix in Jerusalem.'

'So would I,' answered Alick; 'for I loathe the wooden idol.'

'I might have steeled you for ever against Christianity,' resumed Da Costa, 'by taking you into what they call the 'church of the sepulchre,' but I would not pollute myself by crossing the threshold.'

'They are not Protestants who go there, though.'

'Not to enact the profane farce; but I have seen Protestant gentlemen, ay, and right pious Protestant clergymen pressing into it, for a sight, and thereby a share in the disgraceful buffoonery. Such was not the command of God to *us*, Cohen, when he forbade our even inquiring how other nations served their gods, or taking their names into our mouths. How gracious, how beautifully calculated to secure his people from all error is the law of the Lord, delivered by Moses unto our fathers!'

'I'll tell you what, Da Costa,' said Alick, 'Ever since I learned to look into the Scriptures, I feel like a person who, having always hobbled about on two lame legs, suddenly finds a strong staff put into his hands, by means of which he may get cheerily along. In every word there is something one may lean upon as a sure support; and as yet I have met with nothing that wants explaining by man—I seem to understand

it all, as a familiar discourse addressed to myself. Every thing suits me.'

Da Costa made no reply. Presently they arrived at a cluster of low buildings, in appearance mere dead walls, piled together; but here they alighted, and were soon joined by a small party of Arabs whose garb and aspect were much ruder than any that Alick had yet seen. A large cumbrous garment of rough hair enveloped their persons, from beneath which gleamed weapons of various kinds. Their heads were wrapped in shawls, so disposed as to cover the neck and brow; and the faces that looked out from the midst of their uncouth drapery were perfectly in keeping with the costume. He who appeared as their chief, or leader, was the least prepossessing among a party of five, whose general character was repulsiveness itself. After some private conversation with this man, Da Costa returned to Alick, and asked him whether he thought he could make himself at home in a dress like those he saw before him?

'I have no objection; but certainly our pale skins will discover us, if a disguise is what you aim at, unless we contrive to tint them.'

'That is easily done,' answered the other: and in a very short time they were so transformed that Alick would not have recognized himself any more than he could his companion, under the complete metamorphosis that had taken place. His naturally mirthful spirits rose to their former pitch, while surveying Da Costa, whose grave, anxious face heightened the contrast with his former self—'My dear fellow! what a paragraph for the Morning Post we should furnish!

It was worth some pains-taking to become such accomplished masqueraders.'

Da Costa smiled as he looked on him, and said, 'Would Esther acknowledge us now!'

'Esther? what, my cousin Esther? why I never named her to you!'

'No, but others have done so: and now, Alick, since we are embarked in an enterprise of considerable difficulty and some danger, I may as well give poor Wilhelm a sort of claim on your now gratuitous sympathy, by telling you that in aiding to rescue him you will confer a boon on Esther, such as her inmost heart will acknowledge to the end of her days.'

'I'll stick at nothing to do that:' exclaimed Alick with energy. 'Poor dear Esther! many a sigh has my perverse liberalism caused her, and many an ill-natured thing have I said and done to cross her devoted attachment to the faith of her fathers. I wanted no spur in this matter: but if she, dear girl, takes the interest you seem to imply in Wilhelm, it will prove a sharp one to my zeal in this cause.'

'They have long been attached, and indeed betrothed, secretly.'

'But Wilhelm did not visit at our house.'

'No: Esther passed some months in Germany among his friends.'

'I remember it: and also that she brought home thence a copy of the law and of the prophets, which I often detected her studying so profoundly that I used to banter her upon it: I knew no better then.'

‘Well, we must now proceed ; my worthy friend Sheikh Abdalla looks impatient.’

On hearing himself named, the leader approached, and Da Costa inquired in what mode they should travel. Camels were named, at which Alick petitioned for a horse, or at least a mule, but was told they must be satisfied with camels until they had made some progress on the route.

‘I don’t like that fellow at all,’ muttered Alick to his friend, ‘and I wish you would insist on our being so mounted as to admit of acting in self-defence, if called on. With this whimsical dress, and astride on one of those long-necked hunchbacks, with his intellectual face, and discomposing trot, I shall be as helpless as a babe in the cradle.’

‘Oh, never fear ; our companions are friendly and will take good care of us.’

‘I’d rather by half take care of myself, though,’ thought the youth, as he suffered himself to be placed on the back of the docile creature, who kneeled down to receive him.

It was now that he might really be said to have entered upon Oriental life ; and the momentary dissatisfaction soon gave way to pleasanter feelings.

Before them lay a tract as magnificently, wildly glorious as imagination could picture. Mountains rising abruptly to an immense height, every chasm in their bold, rocky crags shooting forth some species of graceful or gorgeous vegetation, crested with trees of gigantic stature, yet light and feathery as the plumage of a bird ; here they might discern the mouth of a cavern, screened by masses of arbutus, rhododendron,

and the prolific nopal; there, perched on the brow of a naked precipice, some semblance of a building, but whether inhabited, or merely a solitary ruin, the eye could not at such a depth decide. Winding along the foot of this mountain-barrier, the travellers frequently found themselves among fragments which bespoke the ancient site of edifices now crumbling into dust: and one of these extended so far, and exhibited such massive blocks of stone, bearing the marks of fine proportion, and elaborate sculpture, that, being on nearly a level plain, intermixed with the richest, loveliest, choicest vegetation, profusely covering the few ruins not actually sunk into the soil, Alick remarked, 'This must have been a city, rather than a cluster of edifices.'

'Some noble city, beyond a doubt,' answered Da Costa, 'which sent up its stately sons to Jerusalem to keep the appointed feasts. The whole country, up to the mountain tops, was inhabited: the denseness of its population, compared with the extent of territory, was prodigious. Every rood of ground must have been made available for tillage or pasturage: every hill mantled with vineyards and olive-grounds. Of this you will perceive tokens, go where we may. We tread on the ashes of our fathers (may they rest in peace!) and the lonely wilderness around us was the mart, the palace, the garden of the world.'

'Was, and shall be!' said Alick, as he stroked the long neck of the camel that carried him. 'How could I object to mount this creature, descendant as he is of a race who rejoiced in the fostering care of my fathers, and is preserved to aid in the future triumph

of their sons. "The multitude of camels shall cover thee." Perhaps this, even this poor animal is one destined to the fulfilment of prophecy, when the cities of Judah shall again be inhabited.'

Again he looked around; and as they skirted the abrupt acclivity, he saw an upland path, entering the mouth of a defile, that seemed to issue in a very steep ladder-like track, inaccessible to any but the most daring pedestrian. Here they paused for a while, Da Costa continuing in earnest discourse with the Sheikh, and both waxing rather warm. Alick longed to ascend the path; to obtain a more extended view, but how they were to mount it was a question he could not solve. At length the Sheikh drew towards his men, with increased sullenness of aspect; and Da Costa rejoining Alick, remarked, 'I gave myself credit for having provided against all difficulties and precluded all dispute; but these fellows are wholly intractable—wholly unfathomable—and I am fairly at a nonplus.'

"His hand against every man, and every man's hand against him," repeated Alick: 'and you never can put them down; for "He shall dwell in the presence of his brethren."'

'How complacent you are at the most unreasonable, vexatious, rascally conduct that ever men were exposed to!'

'Yes; for when I see, even at my own expense, the promise of God fulfilled to a wild Ishmaelite, it strengthens my assurance that the seed of Jacob shall be remembered too, in his time.'

'Ah, Cohen, I know more scripture than you, but

your little goes ten times as far as my much, because you apply it—you realize it—so delightfully. Well, I won't seek to put down these most obstinate half-brothers of ours; but try a little fraternal coaxing.'

He approached the group, whose dark looks were very portentous; what he said, Alick did not hear, but their countenances soon relaxed, and the Shiekh's tone became more amicable. 'So much for the value of a soft answer,' thought Alick, assured by his friend's pleasant manner and kind voice, that he had tried its efficacy. Da Costa soon came back, and told him they had agreed to a compromise, by which his plans would be less deranged than he had feared. Alick asked if Shiekh Abdalla was the same he had once mentioned, as aiding him to search the convent. 'No, no, not he. My noble band are genuine sons of the desert, different enough from these peculating Bedouins, whom I would not take a bird's-nesting in the hedges of Harrow, to say nothing of a Maronite rookery on Mount Lebanon. But come, I see we are to proceed: I desired to halt here, and await the mules, which I very well know are within call; but we must make the next pass, which is far more steep and impracticable, beyond which I will stir no step on the plain.'

They proceeded; and night overtook them before any sign of access to the lofty heights appeared. 'I am now convinced,' said Da Costa, 'that we have wholly missed the route I was resolved to take, and that our present track will bring us to a point on which I never calculated.'

'In that case,' said Alick, 'I should be inclined to

hope that we were guided to the attainment of our wishes against our wills. Perhaps the wrong path is blocked up that we may stray into the right.'

'Perhaps so: at all events your philosophy is of a most seasonable and tranquillizing character.'

'My philosophy,' thought Alick, 'is drawn from the Bible. I wonder he does not see that.'

The Arabs soon constructed a rude tent, by which, and a projection of the rock, they were all sheltered; but Alick preferred the unfettered fragrant breezes of Palestine to every accommodation they could offer, and what little sleep he got was enjoyed under a high and wide-spreading cypress. His mind was full of Israel's future glory in that land of all their hopes; and, though not disinclined for any adventure, the present expedition had little share in his thoughts, save as connected with Esther. He dreamed of her, as disputing with little Charley over the scriptures, and awoke to find the tent dismantled, and the party preparing to move, which, after some refreshment they did.

'Well, Da Costa,' said he, as some of the visions of the night recurred to his mind, 'When shall you commence instructing me? As yet, you have only transferred me from the society of Christians to that of Mussulmen.'

'Patience, Cohen; we shall soon be in better circumstances.'

But Da Costa was mistaken: they had not proceeded far, when an unusual stir among their companions, with indications of no small dismay, attracted their notice, and Abdalla told them he feared a body of hostile character was not far off; and in that case

they must all defend themselves. 'Give me a horse, or a mule,' exclaimed Alick, 'and I can play my part: but on this camel I am just helpless.'

'An hour farther on we should find them,' said the Sheikh, 'but does the earth bring forth horses that I should furnish them here?'

'Two of your men, and yourself, are well mounted; you can manage one beast as well as the other—change with me.'

'Push on,' said Da Costa, who knew the hopelessness of this request; 'and let us try for the halting-place you speak of.'

Instead of this, the Arabs commenced a consultation; and then the Sheikh, with a grave face, told Da Costa that as they might be separated in the combat in which they were likely to be presently engaged, it would be better to settle beforehand what was due between them. The other, though his eyes flashed with anger, as gravely and quietly declined; and on his attempting to proceed, the Arabs in front wheeled round, declaring that they would go no farther till their Sheikh was satisfied.

A sound, coming from some distance, now reached them, and appeared the signal for decisive measures. The Arabs, evidently under some trepidation, made a rush, and snatched at the weapons of the Jews. Da Costa had a very valuable brace of pistols stuck in his girdle, and these appeared to be the principal attraction, for several hands were stretched out at once towards them, while others bore down on Alick. How, or by whom the shot was fired, he did not know; but he heard a shot, saw Da Costa fall, and at the same

moment, galloping at the top of their speed, appeared a party of horsemen on the brow of a rising eminence before them. Short space remained for Sheikh Abdalla and his band: they wrested from Alick's shoulders his uncouth cloak; from his camel, the little package that carried his best treasure, the Hebrew Bible, and a few prized articles, and seizing the bridle of the beast from which Da Costa had fallen, and on which was a much more extensive booty, they turned back, dashed away, and disappeared before the advancing party could come up. Alick flung himself from his camel, wholly absorbed by anxious alarm for Da Costa, who was bleeding from the knee, but sensible. 'Escape!' he exclaimed, as Alick kneeled on the ground beside him.

'And leave you? No, truly. Are you much hurt, Da Costa?

'Yes—badly,'—he was in dreadful pain; and Alick scarcely heeded, in his efforts to staunch the wound, the suffocating cloud of dust in which the advancing troop enveloped them.

They were Egyptians, scouring the country on behalf of Ibrahim Pasha; and on coming up they laid hold at once on Alick, uttering many words of which he was wholly ignorant. They proceeded to bind his hands, when suddenly one among them uttered the word 'Giaour' in a tone of such surprise and exultation as made his comrades press to learn the cause. Poor Alick's vest had been so rent in the struggle—for neither to the Arabs nor the Egyptians did he yield without a fierce conflict,—that his side was exposed beyond where Da Costa had thought it need-

ful to apply the colouring wash ; and ripping it to the shoulder, they soon detected the value of the fictitious complexion. A like scrutiny was held on Da Costa, who had fainted ; and among the shouts and jeers of the rude Egyptian soldiers, the wounded Israelite was thrown across the camel that had been Alick's, and he himself, bound, and fastened by a thong to the wrist of the mounted Egyptian who led the camel, was compelled to walk.

What had occurred took place within a few minutes, and bore so much the aspect of a dream to poor Alick that he scarcely believed it otherwise. Severe pain, however, roused him to a full sense of the reality ; for he had received some contusions in the scuffle that rendered it difficult to walk at the pace his conductor required, and a frequent blow urging him on, increased his sufferings. Gladly would he have endured tenfold greater to purchase a little tenderness for his wounded friend, whose groans pierced his heart, as he strove to change his miserable position ; while every effort, baffled as it was by the straps that bound him, only elicited the jests or provoked the ferocious menaces of his barbarous guards. In this way they proceeded, until near noon, when a halt was commanded, and under the shelter of a clump of trees the party dismounted, and proceeded to regale themselves.

An officer under whose direction the prisoners had been bound, now sauntered by them, and without stopping uttered a few words, on which a little dirty water, and something resembling coarse barley bread was given to Alick. His thirst was intense ; but

merely moistening his lips and palate with what he would have given worlds to quaff, he lifted the cruse to Da Costa's mouth, who drank it so eagerly that the sight overpaid his self-denial. As yet, neither had spoken ; Da Costa seeming unable so to do, and Alick was deterred by the threatening gesture of his guards, whenever he seemed about to address his companion. It was evident that the party was a most disorderly one, and some strong beverage was now taking effect on the greater number, whose shouts and riotous mirth became deafening. One, under great excitement, staggered towards the prisoners, and brandished a long knife in Alick's face, until another struck it aside, and a struggle ensued, in which several were engaged before the madman could be disarmed. Suddenly a movement took place, comparative order was restored, and the officer, rapidly passing, issued an order, in obedience to which Da Costa and Alick were hurried a little aside, the former being laid on the grass, the latter seated near him, and three soldiers, with scymetars drawn, stood in military attitude, guarding them. The band had divided into two portions, leaving a space, a few yards in width, and Alick was able to form a better judgment than before of their numbers, which were not under twenty, all formidably armed. It was evident they were in a state of expectation, their eyes frequently turned in the direction whither they had been travelling, and just as the tramp of horses' feet reached Alick's ear, he remarked a most grim, ferocious expression of hostility succeeding the levity that had prevailed. He looked in the direction of the sound,

and leisurely trotting their horses up a gentle slope, he saw four men in a garb no less dear than familiar to him ; it was the uniform of the British Navy.

What were his feelings ! Deliverance was the first thought, and his heart beat high with hope—a single word of appeal, and rescue was certain ; but, alas ! a moment's recollection told him the English influence could have no weight with such a rude, disorderly horde ; and that any attempt at interference on their behalf might afford a pretext for some outrage for which they were plainly disposed, and in which their numbers and weapons would give them too great an advantage for even English prowess to withstand. Besides, there was an evident determination on the part of their guards to prevent any speech between him and the travellers. Meanwhile, the party had arrived nearly opposite them. The Egyptian officer came forward, and a paper was handed to him, the name of Ibrahim Pasha being at the same time uttered. This was carefully examined, and returned, and as the foremost of the Englishmen rode on, Alick caught a sight of one in the rear, and uttered an involuntary exclamation, that procured him a terrible blow across the mouth from the flat of a scymetar. He saw Gordon, the gunner of the ship ; and saw his eye fixed on him, but with no sign of recognition. Forgetting at the moment his disguise, the Arab garb, and Arab complexion that he had assumed, it wrung his heart to be so disowned in the hour of his deep calamity : but again he remembered ; and as the Englishmen quietly proceeded on their way, a feeling

of thankfulness for their safety prevailed over all selfish regret: he wiped his bleeding lips, and resigned himself to the overpowering recollections which the transient glimpse of the good gunner's well-remembered face had called up.

CHAPTER XXI.

THERE are few situations in life so painful, as not to be aggravated by the addition of uncertainty. Alick Cohen was a prisoner, in the hands of pitiless barbarians; he was suffering in mind, in body, and estate. The friend for whom he had relinquished all others, and who was to have been his guide into what he was taught to believe was the only way of acceptably serving God, was in worse plight; nearly insensible, and probably dying before him. They had also been taken in the worst company, for Abdalla and his band had proved themselves robbers; and their own disguise bespoke a wilful, premeditated identification with those dishonest associates. The men, too, who of all others would have been most likely to disregard the odds, and freely venture their lives to deliver them, had looked on them with evident compassion, but without ever dreaming that they were fellow-countrymen, or aught but what they appeared to be, criminals in the hands of justice; yet all these aggravations were less in Alick's sight than the tormenting uncertainty as to their present destination and impending fate.

That the latter would be summary judgment and death, was exceedingly probable; but Alick, though naturally brave to recklessness, was not able to con-

template a sudden doom without such a revulsion of feeling as made him tremble all over. Conviction of his personal sinfulness had fixed itself too deeply in his soul to admit of self-deception there ; and he felt that he had been trifling with a season of rare opportunities, while deferring to some future day the settlement of the solemn question, How should that sin of his heart and life be atoned for ? He ought not to have rested until he ascertained the true character of Him whom he was invited to regard as his Saviour ; for whether Jew or Gentile, he could not enter into the presence of the God of heaven without some propitiation for his sins. ‘ What avails it to me,’ thought he, ‘ that I am of the race to whom God gave this fair land, over which I am now goaded like a beast to the shambles—what avails it, that my race shall again possess this land, and rejoice therein to the end of time, if my soul is lost, and my portion is in Gehenna, where hope cometh not ? And not only with my own safety, but with that of my poor brother here, how cruelly have I trifled ! I felt sure that my enquiries would end in beholding in Jesus of Nazareth, the desire of nations,—the King of Israel ; but I resolved to bring to a practical test what I already know to be unsatisfying, insufficient ; and I meant to take the same circuitous route with respect to poor Da Costa. What ensues ? Destruction like a whirlwind has come upon us, and he dies wholly rejecting One who probably holds the keys of heaven ; and whom I half love, half dread—whom I do not acknowledge, yet dare not defy,—yet may I not even now confess him, and throw my cause into his hands ?

How then shall I answer it, if he be not what I would wish him to be? and how shall that secret wish be forgiven by Him whose name is Jealous.'

The Egyptian party had moved on; and a soldier less savage than the former had charge of the captives. He marked the faltering steps of Alick, whose face was moreover much disfigured by the blow that had cut his lip, and swollen it greatly. This man, having lifted his whip to strike him when he flagged, suddenly dropped his arm, and taking from his saddle a small leather case, gave him to drink, but would not allow him to share it with Da Costa. The beverage was refreshingly cool, and invigorating also; and the graceful courtesy of Alick's respectful obeisance, as he returned the cruse, seemed to win yet more upon his Egyptian guide. After a while, he threw the thong to a comrade, rode up to his officer, and made some representation, which was very surlily repulsed: he returned, looking dark and fierce, and Alick trembled lest Da Costa, whose sensitiveness to pain seemed on the increase, should suffer under a savage ebullition. It was otherwise however: the soldier as he rode back had plucked some delicious fruit from a tree overhanging the road, and this he gave to Alick, pointing at the same time to Da Costa, and giving sufficient freedom to Alick's hands to admit of his administering the welcome juice to his fever parched comrade.

How unspeakably soothing to the wounded spirit is sympathy! Alick looked up in the face of his swarthy guard, and murmured a blessing from the depths of his heart. He went on more cheerily, and strove to as-

certain the bearings of their road, that he might, when arriving at any town, form at least a guess as to the locality ; but it was impossible to make anything out, so eccentric appeared their zigzag course. The heat also was becoming too intense for endurance, and he feared delirium must ensue, if he was much longer exposed to it. A disposition to quicken their pace soon showed itself ; and Alick was once more mounted upon the same camel that carried Da Costa, under whom some bundles were placed, so as to form a sort of support. Alick would gladly have offered some relief, but his arms were bound more tightly than before, and it was as much as he could do to preserve his seat. The road became at once so hilly and so stony, that nothing but the conviction of their near approach to a town would have encouraged him sufficiently to hold on. This he did for a short time, not daring to lift his eyes, lest the unexpected jolt, occasioned by frequent small hollows in the descending road, should upset him. All his care and caution were vain ; a blow, part of which fell on him, made the poor animal start : and Alick was thrown suddenly to the ground, and became insensible.

When he recovered, he found himself in what seemed to be a dungeon : four walls rose to a height of some seven or eight feet ; and a small aperture in the upper part of one of them afforded light enough to scan the dimensions of the cell, which was miserably small. The first sound that caught his ear was of some quick, heavy gasps, as of one breathing in great pain ; he uttered the name of Da Costa, and was an-

swered by him, in a faint voice, 'Cohen, where are we?'

'I wish I knew; but probably we never shall discover it; nor will our fate be made known. I remember being in the act of falling, but beyond that I am ignorant. It seems to me, that we have been thrown into some hovel by the way-side to perish.'

'No: confused and almost fainting as I was, I cannot be mistaken in thinking we are in some fortified place. I heard martial sounds, and the hum and bustle of an arrival in somewhat more than a village. It may be a camp. It matters not—there is but one point on which we can fix, in our present circumstances, with a violent death before us; and how cheering, is that one consideration!'

'What is it Da Costa?' said Alick anxiously.

'We die in Judea: our ashes will mingle with the sacred soil; and in the place where the bones of our fathers have mouldered, our's also shall rest.'

'And from that soil we shall rise.'

'Yes, to partake in Israel's triumph.'

Alick sighed: his wounded friend half raised his head, and asked, 'Do you shrink from death, Cohen?—remember, our journey was one of great peril, and you were not backward in encountering it.'

'I do not fear death; but your last remark led to the solemn question, what ground have I to expect a share in Israel's triumph?'

'You are a Jew.'

'So were they, Da Costa, on whom, at different times, the fierce anger of the Lord fell. The rebels, idolators, and despisers of his grace, for whom we can-

not possibly imagine that any share in the future glory shall belong. They were all Jews.'

'But we are not as they, Cohen; we have not rebelled against the Lord.'

'I have; many a day, and every day, and it is useless to blind myself to the fact. I have not fulfilled the law: I have not refrained my foot from the sabbath, neither have I honoured my parents, neither have I forbore to covet. In my heart I have set up idols; and I have taken the name of the Most High in vain.'

'There is no man but must plead guilty to some of these things,' remarked Da Costa.

'No: therefore all men need to bring with them something wherewith to propitiate the Lord: and what have I to bring?'

'A repentant heart, dear Alick.'

'But if penitence alone would suffice, wherefore were the sacrifices instituted? Why was such an immense burden of ceremonial usages laid on our fathers? and why did the most penitent and godly show the greatest diligence in observing them?'

Da Costa was about to reply, but his wound became painful, and in a faint voice he asked Alick, whether he thought any water was left beside them, or any means of egress, by which he might go in quest of some; his hands were still bound, but so loosely, as to admit of freely using them; and he pushed at the narrow aperture by which they must have entered, and which was closed by a rude but strong door. It yielded to his hand, and he walked out into a narrow vaulted passage, half hoping that escape might be practicable.

Here, however, he was abruptly met by an Egyptian soldier, who, in very good Arabic, ordered him back. Alick implored a little water for his suffering companion, and the other reaching through a side-door which Alick had not observed, handed him a pitcher, which he took with so many thanks that his gratitude seemed a little to soften the guard. When Alick ventured to ask where they were, he replied, 'In the Governor's prison.'

'What governor?' But instead of a reply he got a push towards the cell, the soldier following, and reclosing the door with some additional fastenings. When Da Costa heard what had passed, he said, 'The fellows who brought us here, spoke some dialect almost wholly unknown to me; I caught a word now and then, but nothing connected. They were, however, doubtless of Ibrahim's army, and this is some stronghold for which they were marching, when they fell in with us. To-morrow we may expect to be brought before this governor, and to receive our doom.'

It was late in the evening before the party had reached this place; and now the increasing light convinced them that day had broke, before they became aware of their destination. Alick's head was exceedingly painful, and the sensation produced by so many contusions, added to extreme fatigue and want of food, was peculiarly trying from its novelty, to one brought up in the very lap of indulgence. Yet all was as nothing, compared to the internal struggle. Gordon's image was still present to him, as when he first pointed out those passages relating to the Lion of Judah, and from them preached the Gospel to his

attentive listener. He could not but think that their recent meeting was ordained to leave him without excuse, rising up as a testimony against him for so little heeding what he heard. Again Charley's declarations sounded in his ear, more particularly that addressed to Ben-Melchor, the immediate cause of his separation from the friends who so earnestly sought his soul's welfare. He then reverted to Charley's sweet, placid, assured hope in Christ, and felt how precious to him would now be even a distant gleam of the ray that shone so brightly on his infant friend. The day advanced, and at one time a broad stream of sunlight shot athwart the miserable apartment, through the narrow crevice or loophole, which showed the wall to be of great thickness; and by this light, he beheld the ghastly countenance of Da Costa, heightened by the effect of the red shawl fastened uncouthly about his head, and the partial disappearance of the colouring matter that tinged his face, while the blood from his wound had drenched his lower garments, and added to the misery of his appearance. His own plight was very little better; and a feeling more forlorn could scarcely be imagined, than that of Alick Cohen, whether as regarded the concerns of the body or of the soul.

Towards mid-day, a scanty meal of boiled rice and bad water was thrust into the cell; but even this was a welcome luxury, and Alick saw with joy that Da Costa was evidently revived by it. He had bound up his wound as well as he could, and it wore every appearance of being comparatively slight; profuse bleeding, rather than the severity of the hurt, having en-

feebled him so much; but Alick dreaded, lest the want of proper attention might produce evil effects. Yet, convinced as he was that death awaited them both, it was of small moment; and he deeply longed, as for his own, so for his companion's soul, that any assurance of safety beyond the grave could be arrived at. He was meditating on the best mode of again opening this subject, when the clatter of several footsteps approaching the cell arrested his attention; and in a few moments the door was thrown open, and an officer handsomely equipped, a silken tassel drooping from his high cap, and a richly-decorated sabre in his hand, entered, followed by a soldier, while several others were seen in the passage. Alick felt as though the instrument of death was before him, and at the same moment a prayer, which he could not if he would have arrested, rose silently, but fervently from his heart: its purport was that of Bartimeus,—“Jesus, thou Son of David, have mercy upon me!”

The officer stood, stooping, as the lowness of the apartment compelled him to do, and for a minute or two silently surveyed the prisoners; then asked them, ‘What are you?’

In one breath they both replied, ‘Jews.’

The officer smiled in contempt, and replied, ‘Ye Bedouin rascals, what do ye expect to gain by claiming kindred with a race more despicable than your own?’

‘We are not Bedouins,’ answered Da Costa, ‘though for a particular purpose we assumed the dress of our Arab guides. We are Hebrews, natives of England,

and guiltless of any offence against the present rulers of this land. We crave to be released.'

'By Mahomet you have a brazen forehead. Where have you concealed the plunder, the arms and money, the garments and provisions, carried off four days since from the convent?'

'We have been near no convent; and four days since we were in Jerusalem with other English travellers; having landed at Joppa not long before.'

'Confession will better serve you than these improbable falsehoods. Abdalla may yet be overtaken, and for him there is no mercy. Reveal the place of his retreat, restore the booty carried off, and I will intercede for you: otherwise your doom is sealed.'

'How can we reveal that of which we know nothing? We are far removed from those who could at once disprove the charge against us. If men's lives be worth a thought, send, for you have the means, to Jerusalem, and inquire—'

'Send to Jerusalem!' repeated the officer, with a laugh of derision: 'Arab or Jew, the bastinado will compel you, once in your lives, to utter truth; Dogs!' and with a scowl of angry disappointment he suddenly left the cell. His attendant lingered for one moment behind, advanced to the prisoners, and growling forth the word, 'Giaour!' spat at them, spurned them, and hastened out.

Alick received the kick, having thrown himself before Da Costa, whose cheek burned with wrath, then became pale as the lingering stain that had dyed it, would permit. 'It is no new dispensation,' he said, 'for the Israelite to suffer under Egyptian bondage.'

We are drinking the cup that our fathers drank before us; and the arm that delivered them is not shortened, if it were His will to deliver us also. Of that however I see no prospect, miracles apart: Abdalla has evidently been engaged in some serious outrage; and all that might otherwise tend to our security is likely to be turned against us. Our disguise must appear a means of aiding in his evil deeds, that we may also partake in the spoil; and they will torture us to divulge what we are wholly ignorant of, then put us to death in revenge for our silence.'

'I don't doubt it,' answered Alick, quietly.

'And I have brought you to this, Cohen! I, who would have promoted your welfare before my own, am your murderer.'

'Not so, dear Da Costa: we both exposed ourselves to peril for another's sake. Do you remember little Charley's prophetic words, "We ought to lay down our lives for the brethren?"'

'Prophetic, indeed, and soon accomplished.'

'I know,' said Alick, whose thoughts and feelings were now beyond his control, 'I know exactly the principle on which that beautiful precept is grounded. Looking to one who laid down his life for his enemies, how it shames our selfishness, constraining us to feel—surely, surely we can at least lay down our lives for those who are our brethren!' Then, before his friend could reply, he added, with increased earnestness, 'Da Costa, I felt no anger when that Egyptian spat on me and spurned me; such an insult would, not long since, have made me fell any man to the earth, though backed by a thousand troops, ere a hand

could be raised to defend him ; but I thought, even then I thought of Jesus, who suffered, oh, how much more ! for sinners. His Spirit was with me, and I forgave the trespass, even as I hope my trespasses are forgiven.'

Da Costa thought that either his own or his companion's mind must be wandering ; he looked at him in silent astonishment, and Alick resumed. ' The Lion of the tribe of Judah is to those who resist him a lion indeed, terrible in his strength, able to destroy, and no man shall stand before him : but to others he is a lamb, a slain lamb, merciful and meek, able to save. I see the twofold character in Him united, and I can, yes I can, believe !'

' Believe what ?' asked Da Costa.

' I believe with all my heart, with all my soul, that Jesus of Nazareth is the Son of God.'

' This is sheer madness ; you had no such belief a day or two since ; and not a word have you heard, or read, not a single thing has come in your way, to cause this sudden change. You will go near to make me a believer in the pretended sorcery of these Egyptians. Say no more now, but compose your mind ; my poor boy, you will have enough to try its strength by and by.'

' I never was so composed as I now am ; and I fear no trial, since I have committed my cause to one who is able to maintain both it and me. Oh, Da Costa ! what I now feel is a foretaste of heaven itself—such a peace, such a calm, such a joy ! Methinks I do long for the stroke that shall send me——'

' To Gehenna !' exclaimed Da Costa, vehemently,

Wretched boy, do you dare to apostatize? do you fling from you the priceless privileges of the holy seed? Recreant, do you cease to be a Jew?

‘No, God forbid! I do but add to the law that Moses gave, the faith that Moses held. Cease to be a Jew! when on my soul first beams the joy of acknowledging the Messiah of Israel, who shall come to reign, even as already he has come to suffer. No, I believe that no soul can perish while trusting in Him, who has said, “Look unto me, and be ye saved, all the ends of the earth,” but Israel is His first-born; and in Israel above all others will He be glorified. I would not cut myself off from Israel.’

‘Nevertheless, sir, you do, if there be any meaning in what you now rave. The mere act of which you are now guilty, the going after other gods, whom your fathers have not known, cuts you off; and were we not dispersed, desolate, and unable to fulfil the requirements of our most holy law, you would be put to death, as a warning to others.’

‘Why should you speak so harshly to me, Da Costa, seeing that we are both about to appear before the righteous judge of men? A few hours, a few minutes may be the limit of our mortal lives; before the sun goes down, we may be, and probably we shall be, in the eternal world. Realize, if you can, the awful transition from all outward, and now visible things, into the dazzling presence of the Most High, to whom are known all our deeds, our words, our thoughts, from the dawn of reason to this hour; remember you are a sinner, and remember too that under our holy law, no sin, however trivial in man’s sight, is absolved with-

out the offering of some sacrificial atonement; and what have you to offer? What have you to plead? For myself, I have this to say—I know that, from the beginning, God commanded sacrifices, connecting with them the belief in an atonement, which it was not in their nature to afford; that, having chosen Israel to himself, he gave them a more particular law, and set apart one especial place where alone those sacrifices should be offered up; that at a time clearly foretold, he sent One into the world, who, being both God and man, was perfectly without sin, and who was offered up, in a bloody and cruel death, at the very place so set apart for acceptable sacrifice, and which almost immediately afterwards became, and to this day continues, inaccessible to any of the race. In him also I see every prophesy fulfilled; and I now know by blessed experience, He hears and answers prayer, and enlightens the dark eye, and satisfies the hungry soul. He has invited me: I have come to Him, and by the issue of this plea I will abide.'

'I will talk no more to you;' said Da Costa, turning to the wall, against which he lay with his forehead pressed, writhing with bodily and mental anguish, while Alick, in tender pity, secretly prayed for him.

A scanty supply of the same coarse sustenance was handed into the cell at sunset, and from this it appeared, that their doom was postponed at least till the morrow. Alick mentioned this to Da Costa, and pressed him to take some of the food; but with a look in which pride and rebuke strove with the languor of exhaustion, he replied, 'I cannot eat with you.'

‘Neither need you,’ answered Alick, mildly. ‘I have not touched this, only the vessel that contains it: I will not partake, for indeed I do not need it; but you are faint and feverish, and I, alas! have aggravated your sufferings unwillingly yet unavoidably.’ The mournful tone in which he spoke, induced Da Costa to turn and look at him, and he could not but be touched by the spectacle. His bruised cheek and swollen lip, the stain that he had himself applied, and the garments in which he had clad him to his destruction, added to the sunken appearance of his eye, the total change that had come over his young life, now probably about to experience a violent close, smote him with agonizing self-reproach. At the same time there was a holy calmness, an elevation of soul depicted on the youth’s patient countenance, and a tenderness of sympathy in the anxious look he bent upon him, that to such a nature as Da Costa’s, was irresistible. He looked up to Alick, beseechingly, as he took the beverage from his hand, and said, ‘Dear Cohen, think again: oh, forsake not the faith of your fathers, nor separate from your scorned, oppressed, persecuted, brethren, still the chosen people of the Most High!’

‘Da Costa, I never loved them as now I do: my heart cleaves to them; and to its last throb, my prayer will arise for the welfare of Israel, for the peace of Jerusalem, dear, dear Jerusalem, on which we have so lately looked, never to behold her again!’ Tears filled his eyes, and Da Costa, no less moved, was silent. At length he said, ‘Will you listen quietly to me, Alick?’

‘ I will indeed.’

Da Costa then sought by every argument he could call up to shake his faith, and to induce him to recal its avowal ; but Alick derived new strength from the weakness of his objections, and remained unmoved. Night closed, and found them still discussing the momentous point : morning returned, and Da Costa was restless, yet taciturn, and seemingly revolving in his mind some things that greatly discomposed him. Alick on the contrary was radiant with hope and joy, strengthened by prayer, and marvelling how he could so long himself have resisted the truths that he had been enabled to set forth to his friend. It was not until near noon, that the door of their prison was opened, and the usual tasteless mess handed in, of which Da Costa insisted that Alick should freely partake, saying, ‘ Prepared as it has been by the unclean and abominable, I see not how it can contract farther defilement. If there be sin in it, let it be counted as one of those unhappily unavoidable things for which, by the inscrutable decree of God, no means of purification are left to our race.’

‘ Whatever sin I commit,’ said Alick, ‘ and truly I sin every hour, let it be washed away in the blood shed to redeem my soul ! I plead the atoning sacrifice, ever present, ever available to faith ; ever well-pleasing to God.’

Shortly after this, the same officer who had visited them the preceding day entered ; and ordered Alick to follow him. ‘ God be with you !’ exclaimed the youth, as he grasped Da Costa’s hand, but no more could he add, being violently pulled away by two

soldiers. They had scarcely entered the long passage when a messenger met them, acquainting the officer that the governor had entered on an investigation likely to last for an hour; but he replied, 'Lead on: this young dog of a robber shall not return to concert a story with the other. They did not expect to be examined separately.'

Accordingly they proceeded, and Alick found that after passing through various covered passages, they were ascending to the roof of what seemed a spacious house. Stiffened by bruises and cramped by the confinement he had undergone, he found it difficult to mount the steep stairs of rugged stone: but once on the top, he saw, beneath an awning, an elderly man, splendidly habited, smoking his pipe, and hearing the particulars of a dispute between two ecclesiastics, which had led to an affray. Alick was surprised at the number of individuals who found space to stand there in groups; and not a little dazzled and overcome by the blaze of the day. He was ordered to stand aside, and roughly pushed by his guard to a corner of the parapet, whence he looked down, looked round, and then, clasping his hands over his eyes, murmured, 'This is Egyptian sorcery!'

But again he gazed, and rich, full, overpowering was the flood of delight that seemed to roll in upon his very soul: he was in Jerusalem, the city of his fathers, the city of his God. There stretched along her broad eastern wall, and beyond it rose the Mount of Olives, with its gently undulating outline, three-capped, and sweeping down to the deep valley of Jehoshaphat, sunk far beneath his ken. Northward of

where he stood, was the ancient Salem, the city of the Jebusites, and towards the west the well-remembered tower of Hippicus, David's Castle, while David's city, crowning the lofty hill of Zion, clustered on the south, and spread down the slope to the Tyropæon valley, where he knew the Jewish quarter lay. But at this point an object saluted his eyes that made his very heart thrill with the strongest emotions it was capable of. The abomination of desolation stood there in the holy place : the superb mosque of Omar, glittering with its profuse decorations, occupied the site of Solomon's temple, appropriating to itself the wide enclosure of Mount Moriah, which, with the Turkish burial-ground, reached to the very foot of the dwelling on the top of which Alick was placed. With mingled delight, reverence, indignation, and horror, he looked upon the spot, never before so completely brought before him : the desecration of that hallowed ground, the proud crescent gleaming on the dome of that magnificent but polluting edifice, filled him with anguish, but still it *was* the ground so unutterably precious to the soul of a Hebrew. There had his father Abraham bound the unresisting son of his love, and prepared to offer up a sacrifice vividly typical of that which was to be offered up for him. There, at the threshing-floor of Araunah the Jebusite, had David's intercessory prayer been mercifully accepted, and the angel had sheathed his sword, and Jerusalem was spared. There, by divine appointment, Solomon erected the glorious temple of which the earth has never had a rival ; and the thoughts of Alick wandered over the tale of Jerusalem's triumphs, her sins and

woes, until all else was but a dream to him. Finally, he cast his eye on the mysterious gateway leading directly towards the mount, which has for so many generations been closed, built up with stones; according to Ezekiel's prophecy, "shut"—for there the God of Israel had entered, when descending the Mount of Olives He came into the temple, "meek and lowly, and having salvation, riding upon an ass," but heralded by triumphant shouts, with branches of the palm and garments strewn in his path, and welcomed by the hosannas of his chosen ones. Alick well remembered hearing Captain Ryan speak of that closed gate in connexion both with the past and the future; and his heart swelled with transporting joy as he hailed in silent songs of praise, the King of Zion as *his* King, his Saviour, his own present hope, and the future glory of his people Israel. Where was the sadness that but a few days since had weighed down his soul when looking on Zion? It was gone; and by faith in the Son of God he was enabled to see, as if already present, the peace, the prosperity of that beloved city. Promise after promise broke upon him, till, unconscious of all but the theme that engrossed him, the poor prisoner's face was mantled with smiles, and shone with the radiance of unclouded joy. Of the lapse of time he was as little conscious as of the presence of his captors, his guards, his judge, and probable executioners. His Jerusalem was before him, in all the brightness of that latter-day glory which he knew to be near at hand; and in the contemplation of his redeeming, returning Messiah, it seemed a small matter to him whether he was immediately called

into His presence by sudden death, or left to declare among his friends and kindred what great things Jesus had done for him, and to occupy till he should again come. But though regardless of all others, he was not himself disregarded: a superior officer, in the Egyptian uniform, but by no means of Egyptian cast of countenance, was attentively watching him; and when Alick's turn came to be led forward, and accused before the Aga, he too approached, an interested observer of all that was going on.

CHAPTER XXII.

THE charge brought against Alick was soon spoken : Abdalla's guilt being a notorious thing, it was only necessary to state that the Pasha's soldiers had unexpectedly fallen in with him and his gang, all of whom escaped, with the exception of two, who were captured, and brought into Jerusalem. One, it was mentioned, had been wounded, and him they had not brought up for examination ; but the other now produced, though he made a desperate resistance, was captured unhurt. To this the officer added, that to avoid being questioned, the prisoners had denied all knowledge of Abdalla, pretending to be travellers under his guidance.

Without raising his eyes to the prisoner, the governor asked whether he was known to have been a party to the robbery : to which the officer replied, there was no doubt of it.

Alick had some difficulty in making out the exact meaning of what was said ; and in a matter of life and death, he thought it but fair to ask for an interpreter ; a request that excited the utmost indignation on the part of his accusers ; the judge did not seem to hear it, but at this moment the stranger who had so attentively eyed him, stepped forward ; and with a respectful obeisance, repeated it to him. He asked,

‘What needs the Bedouin? Do we not speak with the tongue of his people?’

‘I am no Bedouin,’ said Alick, ‘I am a Jew: and I believe,’ he added, while a deep colour mounted to his brow, as he glanced toward the Mount of Olives, ‘I believe in Jesus of Nazareth.’

To describe the effect of these words on his auditors is impossible. Epithets of astonishment, scorn, detestation, were uttered on all sides, as loud as their respect for the chief man would permit. He, too, exclaimed, ‘By Allah he speaks lies!’ and for the first time looked him in the face, then muttered, ‘A boy!’ and seemed more ruffled than was his wont on occasions of greater moment. Alick had never in his life felt so happy as when the avowal at once of his race and his faith had passed his lips: he paused for a moment, and in the same clear, calm tone, added, ‘I am also an Englishman.’

A laugh of exultation burst from his captors and the bystanders, who supposed his conviction now inevitable; and the Aga himself smiled, when two or three of his attendants, pointing to the tall Egyptian officer already noticed, said, ‘Speak in English to him!’ and with no small alacrity Alick turned to him, saying, ‘If, sir, you speak in the language of my native land, I crave your good offices in repeating to me the substance of the evidence brought against me. I am guiltless in this matter, as I hope, with your kind assistance, now to prove.’

‘You have injured your cause,’ rejoined the other, hurriedly, ‘by the indiscreet admission of being—what you say you are: and what indeed you cannot be;

for the two are incompatible.' He turned abruptly from him, and communicated in a very low voice with the governor, at some length. The latter seemed wavering, and his attendants evidently excited in no small measure. One, whose office it was to inflict the punishment of the bastinado, had prepared a long leather strap, which he drew impatiently through his fingers, while others, by catching Alick's eye, and directing his attention towards it, with looks and gestures of extreme satisfaction, indicated that he was about to suffer that torture. He flinched a little; but the thought immediately arose, 'He who here suffered far more grievous pain and indignity for me, will surely strengthen me to endure whatever He sees good I should encounter. I have confessed his Name; and that confession it is that has incensed these poor followers of an impostor against me. Oh that they knew what I know! Oh that my own people Israel knew it! It was there, on that blessed mountain He stood, when weeping over Jerusalem; it was here his pitying eye rested, when he lamented their perverse rejection of his sheltering love, and foreshewed the desolations that I witness. May He take me, a poor, sinful, worthless creature, under the wings that he longed to spread over my fathers!' Tears filled his eyes, as with that love of which the world knows nothing, he looked around him, and above; the unprovoked enemies who were themselves but tools in the hands of Satan, to harass this solitary young believer, exulted in the supposition that fear for what they were about to inflict on him was the source of those gathering tears; and impatiently they awaited

the result of their chief's lengthened conference with the volunteer interpreter.

He was an Englishman; an adventurer who had entered the service of Mohammed Ali, and for the promotion of his worldly advantage had exchanged his nominal Christianity for equally nominal Islamism. His rank in the infidel army was not high, nor did he seek an elevation that would have surrounded him with envious rivals; but the actual influence obtained by a judicious application of much worldly, scientific, professional, and political knowledge, stood him in more stead than comparative rank would have done. So far was he from seeking notoriety, that few were aware of his history. He was a favourite with those in power; who by craving nothing for himself, and being ready to do a good-natured thing for others, escaped much jealousy, and enjoyed a fair measure of popular good-will. He had taken a liking to Alick Cohen, before he knew more of him than that he was a prisoner, accused by one of the darkest, most malignant of the officials; and the discovery of his English birth, following as it did on an avowal so exceedingly honest and fearless, respecting his race and his religion, altogether completely engaged Ali Mustapha's interest on his behalf.

The conversation ended by an order being given to conduct the prisoner wheresoever this renegade might direct; he making himself accountable for his safe custody till the charge should be settled, established, or disproved.

Alick was, therefore, again hurried away, and to his dismay found that he was not returning to his for-

mer prison ; earnestly he implored to be allowed, if but for a moment's time, to revisit his wounded friend : it was useless ; and when he found himself lodged in a comparatively comfortable room, with a stool, a table, and a rude camp-bed, he looked with dissatisfaction on the contrast, and earnestly desired he could transport every indulgence to the narrow, dull, damp prison of Da Costa. When the person, whom he could not but regard as his deliverer, visited him, he followed up his expressions of gratitude by an earnest intercession for his friend. ' He too is English,' he said, ' and equally innocent with myself in this matter. He is wounded, suffering greatly, ignorant of where we are, and will be miserable under the apprehensions that my continued absence will occasion ; I beseech you, let me be with him.'

' Is he older than yourself ?'

' Yes—a dozen years I should say, at least.'

' Then he probably misled you. How came you under the guardianship of that worthy Abdalla ?'

Alick told him, suppressing all particulars concerning the precise object of their journey ; and Mustapha remarked, ' He certainly must have known the character of the Bedouin, and now he must take the consequences of what he has brought upon himself and you, by this senseless disguise. But what induced you to make such a singular statement of your religion ? Did you imagine that in Jerusalem the name of Jew would have helped your case ? The very last to do so.'

' But I *am* a Jew ; no drop of Gentile blood is in-

termingled with that of my race ; and would you have me deny or conceal that fact ?

“ Well ; grant that you felt bound to declare it, surely the other and contradictory assertion of being also a Christian, was, at least, ill-judged.’

‘ Do you then doubt the reality of my belief in the Messiah of Israel, who here suffered for our sins, and shall here return in great glory for our deliverance and ultimate triumph ? Are you not yourself, as a Christian, rejoicing in that hope, and will you not receive, as a returning brother, a penitent, believing son of Abraham ?’

He held out his hand to the renegade, who, taking it, good-humouredly, though with some embarrassment, said, ‘ Jew or Christian, Mussulman or Brahmin, each man is, or calls himself, what best suits his own mind, whether from habit, or from finding that he may advantageously depart from his accustomed path. I hold no man in greater or less respect for what he calls himself. If you are returning (supposing we get you out of this awkward position) to England, no doubt your prospects will be much advanced by embracing the ascendant form ; but have you any particular tie there ? A fine field of enterprise lies open here in the East—opportunities worth grasping at ; fame, distinction, emolument, in prospect and possession a vast deal more than the cold, dull routine of English life holds out. I have had the luck so far to be useful to you, for I verily believe they would have put you to death, or inflicted some horrible punishment upon you, without giving you time or opportunity to apprise any person of your doom ; and now I

can guarantee your safety, I think, if your inclination turns to the path I have pointed out, otherwise it is doubtful.'

'Do you mean the Egyptian service?' asked Alick, in surprise.

'Yes: as an officer, with every prospect of rapid advancement.'

'A Jewish officer in command of Egyptian Mussulmans! Surely that would be a strange anomaly,' said Alick, smiling at the wildness of the proposal.'

'You are no longer a Jew; you have renounced that form for the religion of England: and by an easier transition, cancelling that, you might assimilate yourself to the predominant faith of the East.'

Alick answered not; he was utterly confounded by what wore so much the aspect of a jest or an insult, that he knew not how to regard it. He fixed a look on his companion, the intenseness of which made him shrink a little, but he preserved his composure, and proceeded: 'To turn Christian, sounds very proper in European ears; to turn Turk far otherwise; but with us the reverse prevails; you must divest yourself of all early prejudices—as indeed you have done in one instance, and by the same process you may overcome a different set of prejudices. I had some trouble in it, therefore I do not expect you to enter all at once into my views for your advantage.'

'Have you, sir, renounced Christianity for Islamism?' asked Alick, still regarding him with the same fixed look.

‘I have, sir,’ answered the other, eyeing him sternly.

‘And do you really believe in Mahomet as the inspired prophet of God?’

‘Believe! what I believe is no man’s business: I profess myself his obedient servant, as I should profess myself your’s, sir, if I was addressing you by letter; but what measure of obedient service I might choose to render to him or to you remains at my own option. The language is every thing you or he can require. But come, time is short, and yours may be particularly so, if I don’t take better care of your interests than you seem disposed to do. I shall leave you now to consider, first giving you a short summary of the good things into present possession of which, as a devout young Mussulman, you may forthwith enter, and take a full swing, in the gay sunshine of youth. First’——

‘Don’t begin numbering your thirty pieces of silver,’ interrupted Alick, whose disgust and indignation could no longer be restrained. ‘There was one Jew found sufficiently infamous to sell his Lord; there may have been others—I hope not—but if the whole world conspired to sell Him, I will be no party to the sacrilegious compact. What are all the joys of earth to the joy my heart has known since it hailed him its king and God! Tempt me no more; a thousand deaths would be preferable to such foul apostacy.’

‘Boy!’ said the other, ‘I will not chastize you for this. Nay, more; knowing as I do the horrors of the fate that awaits you, I will even pass it over as the raving of a mind overheated by excitement, and un-

nerved by fatigue. Here I leave you, to refresh yourself by proper food and rest ; which is all I could gain liberty to do for you. It is well for you that I am not the fanatic you are, or feign to be.' He turned abruptly and left him.

His departure was a great relief to Alick, who felt something akin to fear mingling with the horror that the renegade's cool avowals inspired him with : a fear lest, by any means, he might be given over to entertain the suggestions of the enemy who had attacked him in such an unexpected shape. 'Apostacy is a fearful thing indeed,' thought he ; and then the conviction flashed upon him, that as he regarded this man, even so must Da Costa and his own people regard him. The thought afflicted him greatly, 'How gently, how patiently my poor friend dealt with me, under what must have been a grievous provocation in his sight ! but he could not suspect me of the base, worldly motives in which this wretched man glories. Oh that I could express to Da Costa the joy and peace that my soul finds in believing ! Yet I never could do so ; for when others spoke to me of it, as experienced by themselves, I could form no conception of its reality or power. It is a gift that no man can share with his brother : I will pray to Him who bestows it, that all who are most dear to me may partake in its sweetness.' He did so ; and his prayer, embracing first his own nation, gradually extended until he was earnestly engaged in pleading for the renegade. He rose, after a long while thus occupied ; and never perhaps did he desire any thing so fervently as then he desired the luxury of pen, ink,

and paper, wherewith to record the wonderful things wrought for, and in his soul; but this was unattainable, as also was the next object of his wishes—a Bible. His thoughts thus compelled to remain concentrated on one point, retraced his whole progress, from early childhood; and very many were the transgressions brought to mind, for every one of which he pleaded the atoning power of the one great offering for sin; while the links that formed the chain of his destiny, in arriving at the present point, each drew forth a renewed ascription of praise. It was pleasant thus to commune with his own heart, in his little prison-chamber, and to be so still. Tranquillity, cheerfulness, stole over his spirit; he seemed to have no care, no fear: all was peace and love. Even when he thought on the condition of his people, out-cast from their country, and still under the frown of their God, hope brightened the scene; for he doubted not the speedy fulfilment to them of every promise recorded, and which he now strove to number up, again, most ardently wishing he possessed the Word of God—he felt that to study it would be a feast indeed.

Suddenly a thought struck him: there was a grating at the upper part of the wall, forming a window, sufficiently large to make the apartment very light and cheerful. Alick moved his table, and placing on it the stool on which he had sat, he cautiously mounted without noise. His hope was realized: he had a very full view of the Mount of Olives, rising, as it were, close before him, though the Turkish burying-ground lay between him and the

eastern wall, and he knew the deep valley of the Kedron sank low beyond it. To his extreme right he could just, by pressing his face to the bars, catch a glimpse of a corner of the Mosque of Omar.

What visions of the past crowded on the young Jew's thoughtful spirit as his eye traced that hallowed boundary! He saw, in imagination, that wonder of the whole earth, the temple of Solomon, occupying the ground, Israel's wise king engaged in the dedication of that house of prayer: how many thousands spread upon the overhanging hill, and covering, no doubt, the spot where then he rested, while the cloud at the Lord's presence descended to fill the spacious building, and overpower the ministering priests with the majesty of His revealed glory. Again, he saw amid the shades of night the dim wrecks of that gorgeous temple, seared, and broken, and desolate; while the bold, faithful, enterprising Nehemiah rode forth alone to explore the ruins, and mature his secret plan for rebuilding the holy city. His eye fell on the closed eastern gate, the "golden gate" of scripture, and he saw a greater than Solomon approaching in meek majesty, his eye yet moist with the tears of divine compassion shed over the devoted city, which refused to know the things belonging to her peace. 'The gate is shut,' thought Alick, 'according to Ezekiel, because the God of Israel hath entered thereby. It is shut, and what an awful landmark it forms! At once a witness to the past, and an earnest of the future, a testimony against my people, and a door of assured hope for them and for the whole world,—how eloquent is that blank, silent wall! The tabernacle

of God is fallen down, but He will rebuild it—the sanctuary is polluted, but He will cleanse it—the dominion is taken away, but only till He come, whose right it is. Then, as surely as the army of Sennacherib lay round about this city, dead and dishonoured corpses, so surely shall every enemy of our heavenly King be slain before him. This spot to my right was the threshing-floor of Araunah the Jebusite: to my left rose the ancient city of Melchisedeck, the Jerusalem towards which the angel stretched forth his drawn sword:—Oh, when will the angels of God again throng about our city, while the Lord rejoices over us to do good for ever and ever!’

In such thoughts he passed the time, unconscious of its lapse, until the noise of approaching footsteps startled him; and fearing to be deprived of his present privilege, he hastily descended, replaced the table, and seated himself as before. An attendant entered; a mild-looking old man, habited in a loose, Turkish dress, quite refreshing to Alick’s sight, after the perpetual flash of weapons to which he had lately been accustomed, and placed in his hand a billet, on which was written—‘You must need refreshment; follow the bearer, who will conduct you to a bath, and supply a change of clothing, after which I wish to see you again.’ The latter part of the communication was less welcome than the former; but Alick rose, and followed the old man, who led him in silence to a small, but commodious bath, and pointing to some apparel, heaped on a couch, left him. The ablution was delightful, and not the less so from the effect it produced in removing the stain from his skin.

He gladly threw aside his vest, and soiled Bedouin habiliments, and selecting the simplest articles from those before him, which approached to the European costume, he soon finished his toilet, and rapping smartly at the door where his attendant had disappeared, was answered by the entrance of another, who motioned him to proceed, following him, until they reached a moderate-sized, but most luxuriously-furnished apartment, filled with fragrance, at the farther end of which reclined Ali Mustapha, in a careless, but costly dishabille, smoking a long Turkish pipe, and before him a small table, covered with delicious fruits, and, evidently, rich wines, together with some more substantial viands, half veiled by fresh leaves thrown lightly over it.

Uncertain how he would be received, Alick advanced, gravely, and with a feeling of cautious reserve. He paused before reaching the table, and Mustapha said, 'Come, Mr. Prisoner, sit down, and refresh yourself before we proceed to other business.'

He spoke in a playful tone, and Alick, with marked seriousness, answered, 'I am indeed a prisoner, sir; and a prisoner's fare is more suitable to me than what is now spread before me.'

'Pho! you are too young to philosophize in that fashion—much younger, indeed, than I imagined. You have suffered great privations too, and a little solacing will not be amiss.'

'My privations have been more than shared by the dear comrade, who under the additional infliction of a severe wound, still lies, helpless, friendless, perhaps even now dying in a dungeon. Extend to him the

kindness you have shown to me, and I shall be better solaced than by all the good cheer your hospitality has provided.'

'You talk as if I was the Governor of Jerusalem, or Ibrahim Pasha himself. I have no power to do more than treat you with a little humanity, while you remain under my care. So eat, drink, and be merry. For this one evening we will forget all but good fellowship.'

Alick saw the snare spread for him ; at least, he saw reason to guard vigilantly against falling into a snare ; while the thought that the house in which he was, bordered on, if it did not actually form part of the site of the temple where his fathers had worshipped the Lord in the beauty of holiness, and to which nothing unclean might approach, roused within him a feeling that added energy and dignity to his reply. 'You have shown me much kindness, sir, and proved, both by words and deeds, that you believe me guiltless of what I am charged with. My friend is equally innocent ; and he too is a son of Abraham, an heir, though alas ! as yet excluded from his inheritance, of all that God gave unto our fathers, in this good land, and this holy city. As our fathers were, we too are just now in bondage to the Egyptian ; and but for your English feeling, excited on my behalf, we should both fare as ill as they did. On whatever plea you interposed for me, that plea is equally applicable to him : I will thankfully share any favour shown to Da Costa ; but beyond the welcome refreshment of your bath, your change of raiment, or

the liberty of thus interceding for him, I can accept nothing.'

'Well, sit down, for I am still too much the Englishman to loll here while my guest stands.'

Alick immediately seated himself.

'And now take a glass of wine with me.'

'Pardon me, I cannot—and I will not,' he added, with determined resolution, as the other filled a glass, and pushed it towards him.

'Take my word for it, Mr. — ; I have not the pleasure of knowing your name—what am I to call you ?'

'My name is Nathan Alexander Cohen.'

'Well, Mr. Cohen, take my word for it, you will need some bodily nerve to carry you through what may happen to-morrow, and which you don't seem disposed to avert.'

'Whatever strength is needed, that I shall obtain,' said Alick.

'Whence is it to come ?'

'From the Father of Mercies, the God of Israel, in answer to prayer, which will be heard and granted for the sake of His dear Son.'

'Have you been baptized ?'

'No !'

'That's a pity ; for, standing as you do between two religions, you may chance to fall, and get no help from either.'

This was said jeeringly, in evident ill-humour, and Alick made no reply, but lifted his heart in prayer.

After some moments of gloomy silence, the officer said, 'To be short and plain with you, Mr. Cohen ;

I obtained the present indulgence under a wrong impression, and thought you a fine, undaunted young fellow, who would prefer a career of honourable enterprise to the bastinado and the bowstring, and on that supposition I got leave to parley with you. If you continue in this mood, I can do no more ; we must to-morrow resume our former position—you a captured Arab robber ; I an officer of the Pasha's army, wholly unconnected with your affairs !'

'But you know me to be an English subject, no Arab, and no robber. You will surely aid me to appeal to the British consul, or communicate with my friends.'

'I am prohibited from so doing. It was on this condition that I obtained for you a respite from the fate then impending. I incurred personal hazard to serve you so far : beyond it I cannot go but at a far greater risk.'

'In that case, I can say no more : I had better return to my prison.'

'Yet consider well, or conviction may arrive too late. The Aga holds your life in his hand—his word is fate.'

'The hand that holds my life,' answered Alick, 'is no mortal hand. If it be His will to deliver me to death, none can save ; if it be His will to preserve, none can harm me. He has given me the precious assurance, that none coming to Him shall be cast out ; and since I have been drawn, and have come to Him, I know that to me the promise is sure. He will raise me up at the last day.'

'You preach so well, you had better live to follow

your vocation in the Pasha's service. If not a soldier, you would make a capital muezzim.'

'I know,' said Alick, 'the tyranny, cruelty, and caprice of those whom you serve, too well, to desire you should incur the possibility of offending them to serve me; or I might work successfully on your English feelings to attempt it. I refrain from so doing, in the earnest hope that you may be spared to repent. Not all the luxuries that surround you here, not all the distinctions, in wealth, title, fame, that you may acquire, can avail you in the eternity that is to come. O, consider this, ere it be too late: look around you, and recal what HE suffered to redeem the soul you are destroying, who passed even here a life of sorrow, and died a death of shame. Repent, and return; for the Lord has no pleasure in the death of him that dieth, but rather that he turn from his evil way and live.

The renegade had risen fiercely, when the youth began; he now stood, frowning and muttering, but made no reply. A signal brought back the attendant, who touched Alick's shoulder and motioned to him to retire. He proceeded a few steps, then turned and said, 'May I go to my friend?'

'No!' was the answer; and the attendant, startled by the angry tone, hurried him away.

Once more in his place of confinement, Alick breathed freely; he had not done so in the perfumed atmosphere of the sumptuous apartment. Before he had been locked in many minutes, a man of very different aspect from any he had seen there entered, set before him some coarse bread and water, and point-

ing to his Arab dress, which had been brought and deposited on the bed, left him again alone. His miserable meal was eaten with new relish, his dress changed again, and after a little time spent in prostrate prayer, he was at his high window, communing with the past, and realizing the future. Thoughts of home, of the Ryans, and even more painfully of Da Costa, would interpose ; but they were as light summer-clouds crossing the sunshine of his spirit. He watched till nightfall, then tranquilly slept till day ; and seeing how hopeless was the plan of an appeal to the English consulate from the sentence of those who were resolved to regard and to treat him as a plundering Arab, in the dress of whom he was evidently required again to appear, he resolved to leave his cause in higher hands, and to stay his mind where it would be kept in perfect peace.

Towards noon, his former guard appeared, and with exulting looks and scoffing words, hurried him along. The scene that he so yearned to behold once more was not now the place of judgment ; instead of the roof of the house, he found himself in a wide, but low and uncomfortable apartment, only the farther end being temporarily fitted up for the Aga's deputy, who was surrounded by officers, and near him the executioners, with their instruments of varied cruelty and death. No interpreter was there ; and Alick felt that his doom was sealed ; while the rude hurry prevailing in every quarter showed that scarcely even the semblance of a trial awaited him. His old accuser approached the deputy, and speaking so fast and low that not a sentence could be distinctly heard

at the distance where Alick stood, he told his tale, frequently pointing to the prisoner, while others occasionally assented, corroborating his lying evidence. The deputy gave a divided attention, half engaged in a whispering conversation with another official, who stood behind him: and soon uttered some words, which included Alick's sentence, for the soldiers eagerly closed around, and one of the executioners, seizing his arms, commenced binding them. A sort of avenue was formed to the door by which he had entered, and along this he was roughly dragged; but a sudden stir took place near the deputy's seat, the tapestry that hung round the recess was somewhat violently drawn aside, and the Aga himself appeared. Alick's progress was arrested by command; the deputy was speedily displaced, and his chief enstalled; and when the prisoner was led back, he saw not only the Governor of Jerusalem, but the English consul, two naval officers in the uniform of the Lion Isle, and behind them, with eyes almost starting out of their sockets, the honest, weather-beaten face of his first friend, the Gunner.

CHAPTER XXIII.

‘Now, to examine this Arab,’—said the English consul; when Alick, his countenance shaded by the red shawl that the rude eagerness of the executioners had so shifted as almost to cover his face, was again led towards the divan.

‘No Arab!’ exclaimed one of the English officers, as Alick pushed back the covering with his fettered arm and eagerly gazed on Gordon; who, clasping, or rather clapping his hands, in unspeakable agitation, cried out, ‘It is himself! Mr. Cohen, my dear young Mr. Cohen!’ and was proceeding, when silence was commanded, and the Aga, turning to the consul, bade him question the prisoner.

This was soon done; and a little cross-questioning of the accusers, proved that they had no shadow of evidence to oppose to Alick’s assertions. He was unbound, and a formal demand made for Da Costa, to which a communication was returned, that seemed to satisfy the consul. Some forms were gone through, happily expedited by the same press of business that had hurried Alick’s condemnation, and he was, almost before he knew how the change took place, a free man, in the streets of Jerusalem, with the merry cheers of the young Englishmen testifying their triumph, in spite of the consul’s admonitions. Gordon had no

voice to cheer with ; his joy at Alick's rescue had been increased to such overpowering delight by the youth's fervent ejaculatory thanksgiving, which he offered in the name of the Redeemer, adding, 'The very Paschal Lamb, the Lion of the tribe of Judah!'—then clasping the old sailor's hand, he pointed to the Mount, saying. "*There* He will come with clouds, and every eye shall see him, and they also which pierced him ; but I shall not wail ; for he is my Lord and my God—the Rock of my salvation, and my sure Refuge." Then turning to the consul he repeated his thanks, for this unaccountable interposition, as he termed it ; and anxiously enquired whether they should not proceed at once to Da Costa's prison.

'No,' replied the consul ; 'some little delay must take place in his liberation, but you may be satisfied as to his safety.'

'How did you discover our situation ? I am puzzled to account for it.'

'Why,' said one of the officers, 'we actually went as your accusers, heartily glad of your impending fate, and dreaming of anything rather than a rescue. Three days since, we were on an excursion, and passed through a party, who, I believe, had you under arrest.'

'Yes, we were bound and guarded : and my involuntary exclamation on recognizing Gordon, procured me the blow that has so disfigured my mouth.'

'The rascals ! It is well for some of them, and perhaps for us, that we did not discover you then. We proceeded, and soon after arrived at a place where it was clear a combat of some kind had occurred, not without bloodshed. At a little distance

from this, we halted to refresh ourselves; and Gordon straying along a beaten, but secluded track, suddenly shouted so loud, as to bring us presently to his side. He had found several small articles which seemed to have been shaken, or otherwise dislodged, from a camel's pack; and among them a Hebrew Bible, with your name in it. I never saw a man more moved—nothing would satisfy him but a hot pursuit in that direction, until it happily occurred to us that the Pasha's men and their Bedouin prisoners must necessarily have come straight from the scene of combat; having just passed by us. We carefully traced the camel's footsteps—for apparently there was but one—back to that spot; here we lost it in the confused tramp of horses, and other symptoms of a *melée*. We held a council of war, and decided on an immediate return to Jerusalem, where, with the consul's help, who at first was absent, but on his return bestirred himself most actively, we ascertained that two Bedouin robbers had been brought in, under the circumstances, and at the time we concluded you must have arrived. To-day we, by great and persevering importunity, saw the Aga; and it was to extort from you some tidings of yourself, whom we supposed to have been murdered or spirited away, that we prevailed on the worthy Governor to summon you back, though in the way to execution, until we should narrowly question you.'

'And how am I to thank you, gentlemen, for all this noble, generous devotion to the cause of an insignificant stranger?'

'Nay, if you have any thanks to bestow, give them

to Gordon. I believe the fellow would have blown our brains out, if we had even hesitated in the matter.'

'No, no, sir,' said the Gunner, 'you were both as earnest in the matter as though Mr. Cohen had been your dearest friend. I crave your forgiveness for my many freedoms of speech and action during the time: and from the bottom of my heart I thank you for your condescension, in permitting me to follow you on this excursion, through a land that for many a year I had longed to see, little thinking that the very indulgence of my wish would have brought with it such a blessed privilege as this, in helping to rescue one of the royal race of Jacob on the very soil of his fathers!' He shrank again into the rear, to hide the emotion that overpowered him.

'The poor fellow absolutely idolizes you,' whispered one of the officers to Alick: 'I never saw such devoted affection. He cried like a child over your Bible, and would fain have read it, from the wrong end, backwards like English, but none of us knew a letter of the character. We got leave for him from Beyrout, where his ship and our's are, to accompany us on this trip, for his enthusiasm is quite *piquant*; and indeed we have learned more of sacred history in a few days from him, than ever we learned in all our lives before. He spoke of you more than once, before our adventure, in a way that partly accounted for his agitation on finding the Bible. I believe no earthly event could have delighted him like your rescue.'

'And to no earthly hand would I so gladly owe it,'

exclaimed Alick, deeply moved : ' he has been mainly instrumental in effecting for me a far greater deliverance.'

' Indeed ! he never told us of it. It must be singularly remarkable to be greater than this.'

Alick felt the difficulty of making the avowal to man who evidently had no feeling of spiritual things ; but he would not keep silence. Raising his voice, to be heard by all the party he said, ' What is the death of the body, to the death of the soul ? I, a sinful son of Abraham, was living without hope and under a curse, because without any faith in that Seed of Abraham in whom only, we, and all the nations of the earth are blessed. Here, my fathers crucified their King, their Messiah, their Almighty Deliverer ; and I, in equal unbelief, rejected Him—Him who alone can save ! It was Gordon who induced me to study the Scriptures that testify of Him, and by the Scriptures I was led—not without human help, but still mainly by the Scriptures, to receive the testimony of God concerning His Son, Jesus of Nazareth, whom I acknowledge to be the King, the divine King of Israel.'

' Then you have renounced Judaism ?' said the younger officer, with an aspect of surprise and some pleasure.

' Renounced Judaism ? Never ! Jesus never disowned it, his Apostles never renounced it ; why then should I ? To be a Hebrew is my privilege, my glory, my joy. I am sealed in my flesh with the seal of God's precious promises to Israel concerning this land, which is our's by His gift, and to which He will

yet restore us openly : I hope to be sealed also with the seal of His spiritual promises in Christ Jesus, which is baptism, but not to do away with the privileges of circumcision, which are also mine by a covenant that shall never be broken.'

Gordon's countenance glowed with delight; the others looked rather bewildered, but much interested; and the elder officer said, ' I doubt whether the clergy will allow you to hold these things together: they will say you put new wine in an old bottle—a new piece on an old garment.'

' Then they will say wrong,' answered Alick. ' If Israel, as a nation, was to be lost among the nations of the earth, if this our holy and beloved city was to continue in the hands of Gentile people, infidels or believers, then, I admit, a Jew embracing the faith of the Gospel might cease, in outward distinctions, to be a Jew. But we know the contrary; we know that the land is our's by a covenant for ever; and we are bound not to despise the gift of God, nor to cast from us the distinctions that he has been pleased to establish between us and other people.'

' But it is far from being an admitted fact, that such distinction is to continue in your converted state. You have been kept distinct, as a sort of living testimony to the truth of God's threatenings, while for seventeen hundred years your people have been—pardon me—outcast and despised, a monument of divine indignation.'

' Ay, most true,' said Alick, with great animation; ' and we shall be kept distinct as a living testimony to the truth of God's promises, restored, and in the

sight of all people made a monument of divine mercy and love.'

Gordon, trembling with emotion, put into his hand a small Bible, pointing out something, that Alick immediately and exultingly read. 'Moreover, the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them."

Hitherto the group had remained, alone and unnoticed, in one of the desolate streets of Jerusalem: strangers, however, approached, and the Consul recommended their adjourning to some place where Alick might lay aside his strange disguise; offering everything in his own power towards his comfortable domestication, until Da Costa should be liberated. Alick thanked him, but named the Ryans as friends to whom he must repair: and after arranging to meet his naval deliverers in the evening, he left them, with oft-repeated acknowledgments, to seek out Captain Ryan's abode, to which they were very near. His heart throbbed with anxiety, as he entered the door, which was partly open, but no one was within.

All, however, bespoke the continual residence of his friends. He tried the door of Charley's apartment, it was fast; he called, and knocked, but none answered. In a corner, however, he saw a bag that contained some old apparel of his own, to which he helped himself, made a hasty toilet, and again sallied forth, towards the Jews' quarter.

He found old Wilhelm in deep grief, weeping over his prayer-book; and on seeing him, the tears of the afflicted Israelite flowed in greater abundance. Anxiously Alick inquired whether he had tidings of his son. 'The worst, the worst of tidings,' answered the old man, wringing his hands: 'better he had died! better I had died ere I heard it!'

'Where is he?'

'In London, reaping the wages of his base apostacy.'

Several other Hebrews entered, and their lamentations, intermixed with many heavy curses on the seduced and his seducers, shewed Alick what he might himself expect to encounter, when his own change became known. He remained silent till the storm abated, then spoke of Da Costa, and related the wonderful tale of his own deliverance, imparting also his anxiety concerning his friend.

'We can do nothing—we can do nothing!' exclaimed the Jews, in renewed grief—'Israel is smitten wheresoever he be; and chiefly, here he is smote with the stroke of a cruel one.'

'Better,' said old Wilhelm, 'to be smote with any stroke than that of the evil conscience of him who has forsaken the Lord his God to follow Baal.' Again

were the anathemas renewed ; and Alick whispered to Wilhelm ' How can you bear to hear such curses on your child ?'

' God hath cursed him,' answered the unhappy father, ' and man but assents. His crime is greatly aggravated : he has joined the Christians, and nearly prevailed to lead a young maiden of Israel into an evil path.'

' Impossible !' cried Alick, as the image of Esther in all her strictness, rose before him.

' My son,' said an aged Rabbi, ' thou art happy in conceiving that to be impossible which daily experience among the wicked proves to be not only possible, but frequent. The subtilty of the Nazarene doctrine is great, and the hold which it takes on the youthful mind is marvellous. It is a whirlpool—come but within the outermost circle, and thou art presently sucked down.'

Alick replied not ; he would have freely exposed himself to their wrath, and not flinched from their curses in the cause of truth, but their sorrow moved him so much that he could not just then add to the dismay which overwhelmed them. Never had he felt so tenderly towards his people as then, when had they known all that had passed, they would have spurned him with indignation. He waited a space, then renewed his questions, until, with some hesitation, young Wilhelm's letter was handed to him. Alick eagerly ran over the contents, relating to his escape from the Maronite fathers, and his involuntary voyage to England, in the capacity of a common seaman ; his meeting with a pious messmate, whose com-

ments on the word of God, which he had long studied, opened to his view truths till then unseen : and several adventures that befel him, and at length came to the part which he longed to read. Wilhelm, descanting on the providential course of circumstances, mentioned, as confirming his view, the fact that his betrothed, who had been a most bitter opposer of the Gospel, had come almost to the same point with himself, through the happy, rejoicing death of an old Christian servant-woman, long attached to the family ; so that when he expected to encounter the most relentless opposition, and probably to be dismissed for ever from the regard of that beloved object, he found her, if possible, more anxious to inquire into the doctrines of Christianity, than he was to set them before her. As Alick read, his joy became too great for concealment, and one of the Rabbins abruptly snatched the paper from his hand, sharply inquiring what made him smile.

‘ Pardon me,’ said Alick, ‘ but that lady is my own cousin, and I had not heard of her since I left England.’

He was rebuked for disregard of the glory of the law ; and the lamentations being resumed, he took his departure, promising to bring them on the morn some tidings of Da Costa. Alick then bent his way to the public place of wailing, where, standing a little apart, with sympathy impressed on every rough line of his honest face, stood the Gunner, who, when Alick placed himself beside him, whispered, ‘ The officers are coming directly : they are wonderfully moved, Sir, by this meeting with you ; and full of interest

for your dear people. May it be increased a hundred fold !'

Before Alick could reply, the two Englishmen appeared, and he watched them for some time unobserved, for their whole attention was absorbed by the spectacle before them, than which a more touching one could scarcely be imagined.

The portion of wall, which no doubt is a fragment of the ancient inclosure of Jerusalem, near the south-eastern corner of the outer court of the Temple, consists of some immense stones, forming a solid piece of masonry, and perforated in various parts, with little chinks and crevices. These the Jews believe to form the gate through which all prayer must pass on its way to heaven, from whatever quarter of the world ascending ; a notion founded, no doubt, on the expression so frequently repeated in Solomon's sublime prayer of dedication : " When they shall pray towards this place," and on the custom of Israel so to do, from all distances, in the earliest times of their dispersion. Of course, no privilege is considered so great as to lay the lips against one of these crevices, and to whisper the supplication through it, which will yet be heard ; even the prayer for pardon and deliverance. There were several, both of males and females, present, some speaking through these openings, others seated at the foot of the wall, weeping, and wailing, and reciting prayers and psalms : among these sat a most venerable man, of superior aspect, habited in a long flowing gown of dark brown serge, with a girdle, to which descended a thick beard of glittering whiteness, while locks of the same silvery appearance shaded his face,

contrasting with eyebrows of the deepest black. A small, close black cap covered the crown of his head, and his bony hands were clasped upon it, as if in some strong effort to repress the workings of his brain. His head was bowed, and tears slowly fell trickling over the snowy beard, to be gently wiped away by the hand of a most lovely maiden, who bent over him, whispering from time to time something that evidently bore a reference to the Temple; for her eyes continually wandered from her aged companion to the direction in which it stood; and with an upward cast, as though contemplating some lofty object. Her look was the very personification of uncomplaining sorrow, and so absorbing as to render her unconscious of all around, it completely engrossed her.

After a while, the old man rose, and then it became evident that he was totally blind. He lifted his venerable face to the light, spread forth his hands, and with slow, solemn movement, guided by the maiden, whose downcast eyes watched his every step, he approached the wall, where a crevice had just been left by its last proprietor. To this the maiden was leading him, and as they passed rather near, the two young English officers took off their caps. It was a spontaneous movement of respect, and to Alick, whom as yet they had not perceived, how grateful! The old man reached the place; his child laid his trembling hands against the wall, and as he bent to the narrow opening, deep sobs burst from his bosom, while she, one hand spread over her forehead and eyes, which were raised to heaven, poured forth what seemed an agony of silent supplication, shaking

her head, and stretching out the other hand, clenched with the fervency of her mental appeal. The younger sailor appeared quite unnerved; and turning from them, encountered a look from Alick that he seemed able to appreciate. The aged Hebrew continued to sob, and to ejaculate broken sentences, until Alick, who had just recovered from Gordon his precious Hebrew Bible, stepped forwards, and commenced, in a low, solemn, but most distinct voice, reading in that sacred language what the Gunner immediately pointed out to the officers in his own little Bible, for Alick had shown him what he was about to repeat. "If they sin against thee, (for there is no man which sinneth not) and thou be angry with them and deliver them over before their enemies, and they carry them away captives, into a land far off or near; yet if they be-think themselves in the land whither they are carried captive, and turn and pray unto Thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name; then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplication, and maintain their cause, and forgive thy people which have sinned against thee." At that word a universal response burst from all the Hebrews present: they stretched forth their hands, and in one voice cried, "Forgive thy people which have sinned

against thee !” Alick resumed : and his tone became loud, and his manner most energetic as he proceeded, “ Now, my God, let, I beseech thee, thine eyes be open, and thine ears be attent unto the prayer that is made in this place. Now, therefore, Arise, O Lord God, into thy resting-place, thou and the Ark of thy strength ; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed ; remember the mercies of David thy servant !” * And the Jews repeated, “ Turn not away the face of thine anointed : remember the mercies of David thy servant !”

The two Englishmen stood uncovered, their hands joined over the Gunner’s well-worn little Bible, reading with wonder, awe, and delight, words that they probably had never before noticed, and looking on the scene before them as something miraculous. Alick, meanwhile, stepped up to the blind old Israelite, and respectfully kissing one of the hands that still rested against the wall, emphatically said, ‘ Messiah Ben-David is the hope of Israel : pray that our God will reveal him unto you.’ ‘ Bless thee, my son !’ exclaimed the old man ; and Alick, whose heart welcomed the blessing, exclaimed to all around, as he left the place, ‘ Oh ! pray, pray for the revelation of Him, who shall turn away ungodliness from Jacob.’ ‘ We do—we will,’ was the reply ; and blessings still followed his retreating steps.

‘ I declare,’ said one of the officers, ‘ we have done a better deed in rescuing you, Cohen, than we were

* 2 Chron. vi.

aware of. Gordon, we owe you much for putting us up to this.'

'Will you love my dear people, and serve them as you have opportunity?' asked Alick.

'Ay, that we will!' they replied; and the younger added, 'I have done great injustice to your people—I fancied Jew only another word for something very disreputable; but as long as I live I shall remember the look of that kingly old man, and his beautiful daughter, and blush for my prejudices.'

'Something more than that, I hope, Sir,' said the Gunner. 'You will remember having stood on the very spot where God's temple was reared, and having seen how, in the midst of poverty, sorrow, exile, every sort of oppression, His ancient people come to plead with Him the promises which they know He will fulfil.'

'True. I thought you very bold, Cohen, to speak as you did about the revealing of Him who, of course, is Jesus Christ.'

'And I thought myself very cowardly to say no more,' answered he; 'but I trust to speak out to every one of them ere I depart.'

'Hey day!' cried the young man, 'what have we here, to run us all down? Have a care, my lad, or you'll demolish me; and he stepped aside, to make way for Charley, who shouting and capering like a mad creature, rushed into Alick's arms, exclaiming, 'My precious Mr. Alick! my darlint of a Jew! is it your own self—sure now, is it?'

'My own, own Charley! and so you're alive, and not only alive, but strong enough to struggle. Oh,

Mrs. Ryan, what joy it is to see you—my dear Sir! here's my first friend, Gordon, the man who led me the first step towards the blessing that now I possess—the blessing of the Gospel of Jesus Christ, my only Saviour!’

Charley's cry of joy was quite startling; and the tearful smiles of his parents, the commotion of delight, in which Alick did not forget to introduce his other English preservers, were quite an unusual scene in the streets of captive Zion. They were not far from Captain Ryan's abode, into which the whole party entered; and there Alick related his strange adventures, which were listened to with great and varied emotion: but when it was stated that Da Costa remained imprisoned, under circumstances so distressing, Captain Ryan started up, and said, ‘That will not do: he must be liberated at once.’ ‘The Consul will see to it,’ said one of the officers. ‘The Consul has been hurried away within this hour, on unexpected, unavoidable business; and I happen to know that Da Costa has powerful bitter enemies, who will, if they discover his situation, strain every nerve to do him some injury.’

It was Alick's turn now to jump up; and the other gentlemen exclaimed, ‘Let us go back to the old Aga, and demand him *vi et armis*.’

‘No,’ said Captain Ryan, ‘caution is needful. The party to whom our poor friend is so obnoxious have lately been very troublesome to the governor, through a multitude of petty squabbles at the Church of the Sepulchre, and elsewhere. They are not very likely to have got any trace of him; and we must be careful

to give no public alarm.' He then pointed out the best way of proceeding; and requesting an officer to accompany him, left the rest of the party to talk over their adventures. Alick had not mentioned the attempt on his faith, or rather on his profession of faith. He, however, named Ali Mustapha, of whom the younger officer immediately said that he was a pleasant, good fellow, and had treated them well at Beyrout; but Gordon looked severe, and evidently knew more of him than his superior did.

Charley said, 'Perhaps, Mr. Alick, now that poor dear Mr. Dockster is all alone in prison, with a sore knee, he may begin to think what a good friend the Lord Jesus would be to him; and so he may pray and be taught all about him, you know.'

'That is my hope and prayer, Charley; we had a great deal of talk, and though I could not convince him, the Lord can.'

'What! did he know of your being a Christian?'

'Yes: and I am so thankful now to have told him.'

'It may be the saving of his soul,' remarked Mrs. Ryan, anxiously.

Gordon sat in a retired corner, always carefully observing the respect due to his superiors in rank and station. Charley now went to him, and was soon on his knee, holding a very long whispered communication, of which Alick was evidently the subject; while his mother strove to render the conversation interesting and profitable to the young officers, who told her what they had witnessed at the place of wailing, and listened with pleasure to her animated discourse respecting the history and the hope of Israel. After

a long absence, Captain Ryan returned, looking exceedingly disturbed, and in reply to Alick's eager inquiries, said he feared there had been some cruelty practised on Da Costa, who was still beyond his reach.

'Then,' said Alick, 'I'll go instantly, and never lose sight of the door of that house till I gain admittance to him.'

'My dear fellow, what can you do? This is not England: there is no such thing as personal liberty recognized beyond the shadow of our flag; and even that is barely available as a refuge during the absence of the Consul. We must seek higher help for our imprisoned brother: he needs it.'

'Then let us pray for him, sir, at least,' said Alick.

'At least! we will do the most we can for him by praying. Prison-walls and gates have yielded ere now in Jerusalem to the force of prayer. Let us but believe, and all will be well.' They knelt in prayer; and very sweet it was to Alick to unite in the thanksgiving of those his only teachers in the faith for the mercy vouchsafed to him. When they rose, the young sailor said, 'I shall be made religious at this rate: I have heard more praying and Bible-reading to-day than ever I did in my life, except at the church. This Jerusalem is a singular place.'

'A singularly blessed, sacred, and privileged place, even in her fallen, fettered condition,' remarked Captain Ryan. 'What will she be when her light is come, and the glory of the Lord has risen upon her!'

It was two days ere the scarred, emaciated, half-

living form of Da Costa was, at the urgent and even menacing demand of the British authorities, given up to his friends ; and then they pretended that no satisfactory contradiction of his being a plundering Bedouin, had been offered. In fact, they starved him till he had no power of making his own defence, and then condemned him on the score of silence. They however, delayed his execution, seeing that he could not long survive the rigors of such gaolers ; and who shall say what passed through his mind during those long dreary hours of suffering ? He was brought to Captain Ryan's house, insensible, from the sudden exposure to light and air ; and Alick hung over him, almost distracted with grief. He had, in spite of all warnings, fulfilled his purpose of watching the exterior of the building that contained the prison ; but by this nothing could be gained. The Englishmen had been obliged to proceed from the holy city some hours before Da Costa was given up ; leaving Gordon, however, to enjoy the rest of his furlough there ; and now the veteran devoted himself to assisting and comforting Alick, whose distress was pitiable. After a while, Charley was permitted to approach, and on seeing the ghastly object before him, cried out, ' Oh, it can't—it can't be Mr. Dockster !'

At his voice, the sufferer moved, half-raised his eyelids, and smiled. ' Oh, you blessed boy !' said Alick, ' you never speak but to do good :' and Da Costa smiled again.

Gradually he so far recovered as to look at those around him, and to make some faint and fruitless efforts at speaking ; but of his feelings he gave no in-

dication, save those of increased affection for his tender nurses; and a marked satisfaction when Alick told him how they had been traced, and made Gordon take his hand. At one time he asked if he wished to see any of their brethren, to which no reply was given; and then Alick ventured to add, 'I have heard of Wilhelm—he is safe, and in London.'

The pleasure that beamed from Da Costa's countenance gave him almost the aspect of former days; and then Alick whispered, in the lowest tone, 'I could say more—I will say it, dear Da Costa—Wilhelm has been led to see the Messiah of Israel in Him who was crucified, and he is very happy—and Esther is of the same mind.' The deepest crimson mantled the wan cheek and damp brow of the dying man; but beyond that, no indication was given—his feelings were unfathomable, and all Alick could do was to converse in an audible whisper with Gordon and the Ryans on the infinite mercy of God in the redemption of the world by our Lord Jesus Christ; but Charley talked incessantly in his own sweet, touching way; and his little voice had always charms for Da Costa.

It was on the second day of their watching over him, that Alick caught the first articulate words he had spoken; they were 'The Mount of Olives.'

All were puzzled to ascertain what was his meaning: he seemed desirous to convey it, but could only murmur those words, and 'die.' At last Charley whispered, 'He wants to die on the Mount of Olives;' and to this Da Costa distinctly said, 'Yes.' Again and again was he asked if he really wished to be carried there, and so evident was his desire that they re-

solved to fulfil it. He was placed on a litter, and carefully borne across the valley of Jehoshaphat, and up the slope, a short distance, to a circle of Olive-trees, supposed to mark the garden of Gethsemane. He appeared very happy, when assured that the ancient olives of the mountain were really shading him ; but to Alick's fervent, whispered entreaty for some word to indicate the state of his soul, he gave no reply. It was a bitter grief of heart to the affectionate youth, and he wept like a child as he sat on the ground beside him. The expression of that wasted, but still fine countenance, he could not read. Sometimes he thought it indicated a stubborn resolve not to be moved by any thing, at others he considered the stupor of approaching death to have benumbed his faculties ; but then the eyes would uncloze, and so much life, meaning, and vivid intellect shone in their dark orbs, that he was obliged to relinquish the supposition, and a hope that even then the work was being carried on in that precious soul beamed upon his agitated spirit. There were moments too when he read in that mysterious stillness of feature, the calm of one who has stayed himself on the Rock of his salvation. But all was surmise ; and poor Alick writhed under the incertitude of his thoughts.

It was a solemn scene ! Beneath them lay the holy city, the summit of Mount Moriah, the inclosure where stood the temple of the Lord being almost under their feet, so close did it appear, notwithstanding the deep ravine that forms the bed of the Kedron ; the valley of the graves of Israel, the burial-place of the tribes for thousands of years, and to this

day the most coveted spot of sepulture to the Jew, wheresoever he may be scattered. Above, waved the few thin leaves of those patriarchal olives, coeval, probably, with the personal ministry of the Lord of glory on earth. All was calm and still, scarcely a sound broke the deep silence of the awe-struck beholders, who gathered round the dying Israelite, absorbed in secret prayer for one who, perhaps, was offering no acceptable supplication for himself. Each had, in turn, whispered some gentle word of Christian hope, promise, entreaty; but though no repulse was given, neither could encouragement be traced. At length Gordon spoke in a low voice to Charley, who had been alternately peeping in Da Costa's face and hiding his own in his mother's bosom; for the child was frightened, yet any suggestion of removing him threw him into such an agony that it was not persevered in. He was now listening to Gordon, and turning with him over the leaves of the Bible until something arrested them. Charley then slowly and somewhat fearfully approached, holding the book in both his hands; and stealing one timid look at the corpse-like face, he held the book so as to screen him from a second view, lifted up his broad forehead and began, in a tone so audible, enunciation so clear, and emphasis so marked, as to astonish those around him, "Let God arise, let his enemies be scattered; let them also that hate him flee before him." He proceeded with the Psalm, without faltering; but so slowly as to give effect to every word. Da Costa's eyes were immediately unclosed; the well-known lofty sounds seemed to revive all the fire of his cha-

racter—his lips moved, evidently accompanying the earnest little reader. At length he arrived at the 18th verse, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for man; yea, for the rebellious also, that God might dwell among them." Here his voice trembled, and he hesitated, as if about to speak, but proceeded with much pathos—"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. He that is our God is the God of salvation,"—here he dropped the book, fell on the neck of his dying friend, and with a burst of tears cried out, 'Oh, he is! he is! *Our* God is the God of salvation. He loves you, oh, he does; He loves dear Israel—He stood here and wept over Jerusalem. Believe, believe, oh do believe in Jesus!' Sobs stopped his voice, and Alick would have raised him, but Da Costa had thrown his arm over him, and held him fast. The child's soft face was resting on his shoulder, one little hand raised in supplication; and by an effort he suppressed his sobs, and said very earnestly, 'You can't think what a loving Saviour he is: you don't see him; but when they stoned Stephen somewhere hereabouts, he looked up, and saw Jesus standing at the right hand of God.' Da Costa suddenly raised his eyes, with a look—a gaze towards heaven, so eager, so expecting, that Alick was electrified. Charley went on: 'You can't do without a sacrifice; and see, the naughty Turks have got the temple, there, and shut you out, and you can't sacrifice a lamb, nor a bull; but here the Lord stood after he had sacrificed himself, and ascended up on high; and

He will come again, He will, He will, the King of Israel—and He is the God of our salvation.' Da Costa's eyes remained fixed, but one more gleam of brightness flashed across them; he extended his arms, and ejaculating the word 'Come!' departed.

'Many months after this occurred, a large party of English naval officers, with several wealthy merchants and travellers, were assembled at one of the principal sea-ports of the Mediterranean, while within view rode the gallant ship that had conveyed the Cohens out. It was a royal fête-day, and the proud standard of England streamed not only from the mast-heads of her various vessels, but also from a rampart, so near the foot of which their hotel stood, that every fresh gust from the sea caused a portion of the broad banner to sweep before the open window of that spacious apartment. It was no riotous assemblage of intemperate men, but a hospitable farewell entertainment given by some of the most respectable inhabitants to their departing friends. The last glass was filled; and as at that moment the bold flag was driven well-nigh over the head of the president, he turned round, and playfully saluting it, gave the 'Lion of England.' Heartily, cheerily, was the sentiment welcomed; and one among the company rose, his youthful cheek glowing with emotion, and his figure expanding with the conscious importance of his theme. 'May the most insignificant, and perhaps the youngest of this assemblage, presume to rise uncalled, and respond to such a sentiment? Yes; for I represent a nation whose symbol is identical with your own, whose children are intermingled with your population, one with you, yet

ever distinct, and to be more distinct and more distinguished still, as I confidently believe, through the instrumentality of England. I am a Jew ; a year since I first went on board yonder ship, devotedly English, but towards my own people indifferent, or worse. That standard, Gentlemen, that pictured lion now floating over the wave, was the means of making me indeed a Jew. Possessed with the belief, that included in your escutcheon was the Lion of the tribe of Judah, I gave myself to searching the Scriptures for information respecting Judah's Lion ; and by Divine mercy I found him indeed ; found him in the Lamb that was slain.' He paused, almost overcome ; but a burst of delighted encouragement from his friendly auditors, induced him to proceed. ' Becoming a Christian, do I cease to be a Jew ? God forbid ! I turn to you, the inheritors of that faith which my fathers first proclaimed to the Gentiles, and I tell you that the noblest cause your unconquered lion can espouse, is that of my people, God's offending outcast, but still beloved Israel. I have trod these Eastern shores ; I have wept over the desolations of Jerusalem, I have visited the fallen cities of Judah, I have trodden the lofty steeps of Lebanon ; tasted the refreshing streams of Jordan, sailed across the lake Gennesaret, and sought out in every corner of the land the few scattered remnants of her ancient tribes who linger among kindred ruins. I have explored the country, with a view to testing its present capabilities of repaying such labour and capital as might be bestowed on it, without any reference to the promise of renewed fertility, a miraculous gift to be hereafter conferred by

the God of Israel, when He shall Himself arise on behalf of his pardoned people. I speak of what I know, when I assert, that Judea, having enjoyed her sabbaths, is even now prepared to yield a thousand-fold return to the patient cultivator. I speak of what is certain, when I say, that the path opens before us, for restoring, according to the sure word of prophecy, the dispersed of Judah to their inheritance; and I appeal to you, to bear it ever in mind, that each successive event of these marvellous days, is tending to that issue. I ask you to watch; to seize every occasion of facilitating our return; not for our sakes, but for your own. God's purposes towards us cannot fail, though the whole world were banded together against us; but I love England, I desire to see her noble lion supreme among the nations; and to insure this, I would see him ever closely allied to the Lion of Judah. As Christian men, you are bound to love the beloved of the Lord's soul, whom he hath indeed given for a time into the hands of her enemies, but towards whom He purposes most glorious things, to His own eternal praise. We gave you the Bible, there is not in that sacred volume a line not written by a Jew;—search, then, in its pages, for the record of God's everlasting love to us, and grasp the blessing sealed to those who bless his Israel. One portion of that record I will repeat:—"Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again into this place, and I will cause them to dwell safely, and they shall be my people, and I will be their God; and I will give them one heart and one

way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an EVERLASTING covenant with them, that I will not turn away from them to do them good: but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them IN THIS LAND assuredly, with my whole heart, and with my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." This is our charter; on this covenant we rely, and may it be England's privilege, to labour in our cause, that she may rejoice in our joy, when our tribes shall assemble, and our cities be built, and the land of Israel rest in unbroken peace, under the sure shadow of Judah's Almighty Lion;—for unto Him shall the Gentiles seek, AND HIS REST SHALL BE GLORIOUS!

THE END.

